DOCUMENT RESUME

ED 455 401 CE 082 029

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TITLE Adult Education in Israel IV.
INSTITUTION Israel Ministry of Education, Culture and Sport, Jerusalem. Div. of Adult Education.
PUB DATE 1998-00-00
NOTE 196p.; For volume I, see ED 371 126; for volumes II-III, see ED 410 392; for volume V, see CE 082 030. Articles originally appeared in the Hebrew-language adult education publication "Gadish." ISSN listed as 0793-033-033.
PUB TYPE Books (010) -- Collected Works - General (020)
EDRS PRICE MF01/PC08 Plus Postage.
DESCRIPTORS Action Research; Adult Basic Education; *Adult Education; Adult Literacy; Andragogy; Citations (References); *Community Education; Community Involvement; Community Role; Computer Uses in Education; *Continuing Education; *Cultural Context; Developed Nations; Educational Philosophy; *Educational Practices; Educational Radio; Educational Technology; Educational Television; Foreign Countries; Hebrew; Jews; *Judaism; Lifelong Learning; Partnerships in Education; Popular Education; Postsecondary Education; Schools; Theater Arts

ABSTRACT

This fourth journal edition, oriented towards the topic of adult education and the community in Israel, focuses on these two major themes: the different approaches to analyzing and understanding the community, its populations, and its connection to adult education; and educational institutions and cultural entities within the community. Seventeen papers are included, organized in five parts. Part I, New Directions in Adult Education, includes "New Directions in Continuing Education: Towards the 21st Century" (Peter Jarvis) and "Judaism as a model for the Creation of a Learning Society" (Jonathan Mirvis). Part II, Adult Education and the Community: Approaches and Populations, contains the following five papers: "An Andragogic-Developmental Model in Community Work" (Rachel Tokatli); "Schools for Community Activists: A Report of the First Decade's Experience" (Alan S. York and Hank Havassy); "The Contribution of Adult Education in the Family in the Community" (Rina Cohen); "Basic Education for Immigrant Adults Hagoshrim Project" (Yaffa Schuster); and "Returning from the Dark" (Graciella Spector). These six papers make up Part III, Educational Institutions and Cultural Creativity within the Community: "The Community School--Education via Partnerships" (Yardena Harpaz); "The Popular University--The Classic Model vs. the Community Model" (Paul Kirmayer); "'Tehila' in the Community" (Ora Grabelsky); "Nine Principles in Creating a Community Play" (Yossi Alfi); "The Community Is on Both Sides of the Lens" (Ze' ev Zahavi); and "Regional Radio" (Yossi Alfi). Part IV, Happenings, includes these three papers: "Hamburg Statement: Adult Education in Israel" (Meir Peretz); "From Hamburg to Israel: What Must Be Done and What Can Be Done in Adult Education" (Eitan Israeli); and "Learning to Live Together--Middle East Educators' Meetings" (Magi Koren). Part V, Publications, lists 13 publications produced by the Israeli Ministry of Publications, Culture, and Sport in 1997-98. (KC)

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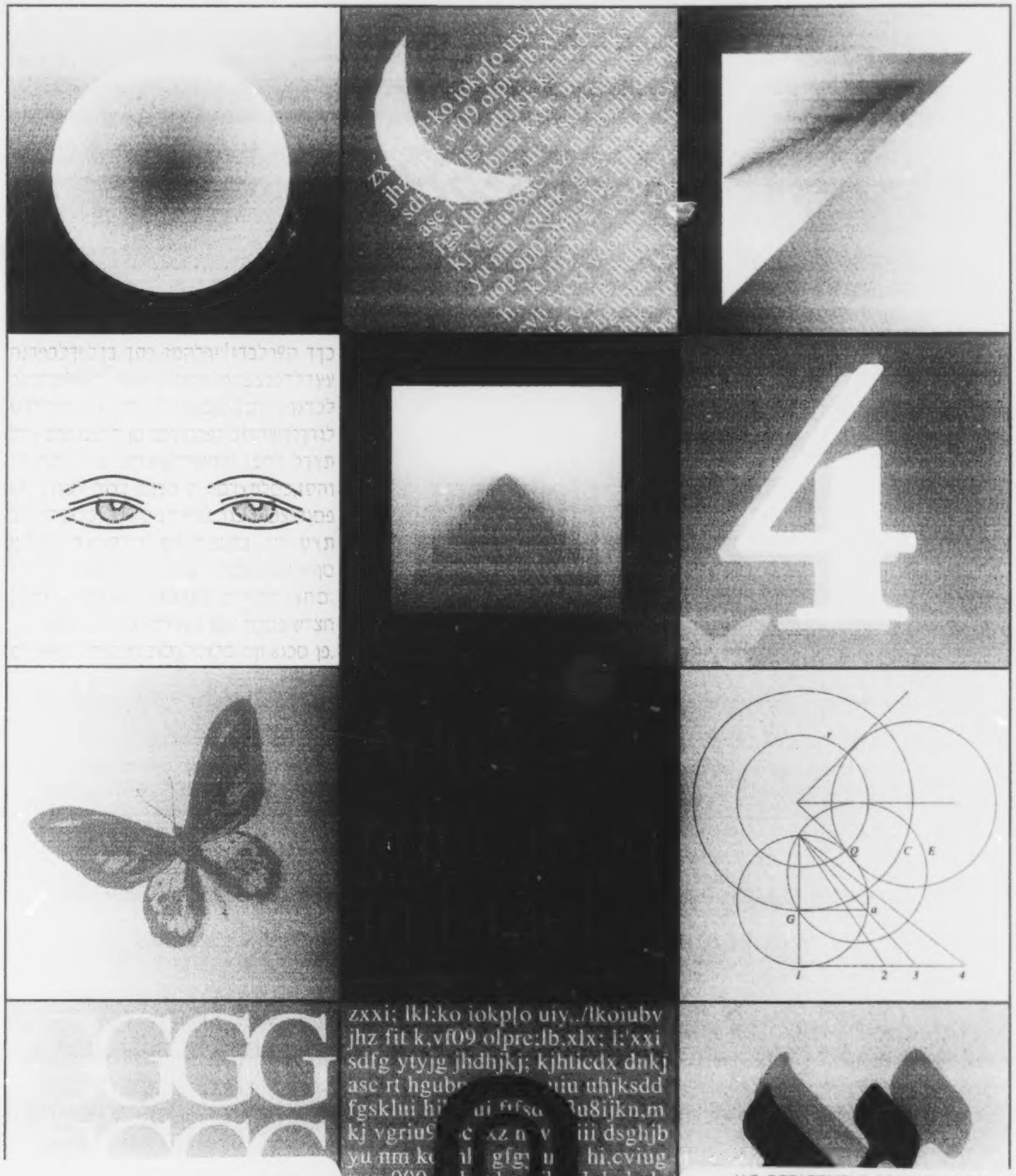

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Ministry of Education Culture and Sport

Adult Education Division

ADULT EDUCATION IN ISRAEL

IV

Jerusalem, 1998

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Published by: Publications Department
Ministry of Education, Culture and Sport
ISSN 0793-033-033

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Editors' Notes:

As we indicated in **Adult Education in Israel 2/3**, we began by organizing this journal according to topics, that is, a concentration of articles in a specific field to be examined from all angles, approaches, and points of view. Actually, most of the articles are translations of ones that appeared in "*Gadish*", the annual journal of adult education published in Hebrew. Whereas the previous journal concentrated on the topic of "Adult Education and Communication", this one is oriented towards the topic of "Adult Education and the Community".

We chose this topic because of its importance, significance, and relevance to today's lifestyles. The authors themselves are academics who engage both in research and teaching, and work as professionals in various frameworks of adult education in Israel.

In light of the current vast changes in society's self evaluation and conceptualization, and in keeping with the fast pace of creative technological developments - wherein on the one hand there is great emphasis on the individual, and on the other hand, globalization and unity throughout the world - the community finds itself at center stage and, moreover, as the 'home' of Man and the source of his identity. Instead of - or alongside - State, Country or Nation, in the near future will be the Community (perhaps the local one, or in the wider sense of community, the global one, depending on the tendencies of the individual). This Community will be the frame of reference for the individual's activities, his/her psychological support, the center of the social group, and the provider that will supply his/her different needs, especially the intellectual ones.

It is becoming clearer that the connection between the community and adult education is an efficient and dynamic way to evaluate and conceptualize, from a socio-pedagogic point of view, the specific educational needs via educational activities in which the various groups of the community play a central role. In other words, from the aspects of content, activities, and leadership, the community changes by transforming from a taker, or recipient, of education, to the provider of education. In this vein, we attempted to focus here in two major directions:

- The different approaches to analyzing and understanding the community, its populations, and its connection to adult education.
- Educational institutions and cultural entities within the community.

We also attempted, through various articles, to give a theoretical, meaningful background, while presenting worthwhile, practical experiences.

As in every journal, we deemed it not only proper but necessary to offer general topics connected to trends and methodologies in Adult Education in general, and we are pleased to open our first chapter with an article by Prof. Peter Jarvis from the Adult Education Division at Surrey University, England. This article is based on his opening lecture delivered at the Adult Education Conference in Israel in January, 1996.

Further, in this section we deal with Jewish tradition with regard to the topic of adult education (see article by Dr. Jonathan Mirvis, "Judaism as a Model for the Creation of a Learning Society").

As usual, we will continue to deal as much as possible with various matters relating to outstanding events and conferences that took place in Israel, Israeli participation in significant happenings abroad, and with the publications of the Division of Adult Education.

We sincerely hope that this fourth journal will also provide interested readers with an overall, substantially accurate view about what is transpiring in Israel in terms of exchanges of ideas and concepts and the theoretical implications thereof, as well as what is in fact occurring in the various institutions of adult education in Israel.

Introduction

Meir Peretz

This fourth volume of "Adult Education in Israel", is concerned with the topic of "Community and Adult Education".

Cooperation between adult education and the community is essential. One of the aims of adult education in Israel today is the establishment of a center which will coordinate local activities such as: academic courses, clubs, voluntary activities, social services, hobby workshops and skill development courses, all intended for leisure time which is constantly expanding.

In this volume, the reader will find attention given to various levels of generalizations and specifics. The articles deal with theory, a variety of world views, and descriptions of target populations to which adult education must relate.

Thoughts about cooperation between adult education and community organizations and institutions are still in the process of formation and clarification; this volume points to the far-reaching importance and relevance of this joint venture. The subject has only recently come under consideration in Israel. In order to develop and expand activities in the area, we will need the assistance of the academic community in basic research for both long and short term implications and applications. The conclusions of this research will guide us in proceeding along the most advantageous paths.

Thinkers and academic researchers, professionals in charge of designing community activities in the fields of education, communications, culture, and the like, have all contributed their fair share to publishing this journal. The sophisticated level of the articles will enrich those involved in the field of adult education and help them to better understand their role, function, and future aims.

Many thanks to the various authors from Bar Ilan University, David Yellin Teachers' Seminary, the Community Association, colleagues in the department, and others who have aided, each in his own special way and style, in describing the latest and future developments in the field of the community and its connection to adult education and culture. Special thanks should be given to Professor Peter Jarvis for his contribution to this volume and to the editors, Dr. Paul Kirmayer and Ms. Serena Michaelson, who labored intensively to collect and correct the material.

Part I:

NEW DIRECTIONS IN ADULT EDUCATION

*New Directions for Continuing Education: Toward the 21st Century**

Peter Jarvis

The theme of this Conference is examining the directions adult education will take as we move towards the twenty first century - it is a most appropriate theme since we need to prepare ourselves for the changes that are occurring and will, I suspect, continue to happen at an ever increasingly fast pace. Change can be predicted with certainty, but the forms that those changes will take cannot be assumed with anything like the same degree of confidence. Nevertheless, this paper will adopt a sociological perspective and will seek to analyze the processes that are currently happening in order to try to see how they will affect adult education in the future. In order to do this it is necessary to recognize that there is now a global society with its own infrastructure and superstructure and while each culture still retains its own distinctiveness, this is gradually being eroded in some ways as global capitalism and information technology assume a global infrastructural position. (See Sklair, 1990, for an introduction to these ideas). In addition, the demographic structure will have a profound effect in the coming years. Nevertheless there are also reactions to these social pressures which will continue to work themselves out in response to these pressures.

In the same way that education has been affected by the socio- economic policies of the state, so now it is being affected by the global infrastructure, and it will not remain unaltered. The thesis being presented here is that adult education will change and become part of a lifelong learning system which will reflect both global capitalist and contemporary information technology systems. At the same time it must also discover a role in the reaction process which may in part reflect the demographic features of society. The paper itself has four parts: the first examines the world in which we are living; the second looks at a new conceptualisation of knowledge; the third asks questions about the learning society; finally, adult education is examined within the framework of continuing education.

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* Delivered at the Conference of Adult Education in Israel, January, 1996.

Part 1 ***Towards a New World***

It would be true to say that recent theorists have tended to concentrate on the place of transnational companies in the development of the global village. It is now hard to determine from which country commodities which we purchase have actually emanated (Reich, 1991) since companies produce sections of their products in different countries. Indeed, it is sometimes hard to determine who actually owns the company which made the good or which retailed it, etc. Business people cross the globe with a regularity that has made it appear to be a village, for their companies operate in a variety of different countries and under different names.

Almost contemporaneously with this development has been the growth of information technology and, obviously, the two are not unrelated. However, information technology has done more than just made communications easier, it has created a re-alignment of space and time which is beginning to have a profound effect on education. At the moment when I present this paper to an audience we have the traditional process of communication – it is one where space and time intersect and, for the sake of convenience we shall call this space-time instantiation. However, if this paper is published and disseminated its message will be read and understood in a different place and time from when it was delivered –

Giddens (1990) calls this, space-time distanciation. Correspondence and book publishing are, generally, forms of space-time distanciation. But, if this address were on an electronic mail or some similar communication system and at this moment in time it was being communicated to a group 5,000 kilometers away, they could be reading this message on the screen or even hearing me speak contemporaneously with this audience, so that we have space-time compression (Harvey, 1989).

This now seems quite normal, although it was certainly not so a generation ago. Indeed, we are more aware today of events in foreign parts of the world which are reported through the mass media than we are of happenings in the next town that never get reported widely - we live in a mediated society and our awareness of the world is often controlled by those who act as reporters and mediators of that information. We are developing a global consciousness and we are all increasingly aware of how rapidly things change as we see these events occur and as we develop this sense.

However, the process of change is neither simple nor unidirectional: not all people have this awareness and others are fearful of the rapid changes that are being introduced. Beck (1992) calls this risk society, so that there is a reaction. Many seek an identity in the local, the fundamental and the unchanging and we see this in political and religious manifestations of fundamentalism and right wing politics, of ethnocentrism and a religious certainty. For instance, we are witnessing the fragmentation of large nations into smaller ethnic identity groups and the growth in smaller nation awareness. But we also see it in another way. People feel safe in familiar surroundings, so that these transnational retail companies produce precisely the same image, shop layout and product in whatever country we visit it. Ritzer (1993) called this the McDonaldization of society. But we see it also in the types of names some companies adopt, such as 'Safeway', etc. Many people are most happy with the familiar and so they recoil from the rapidly changing and the unknown.

Part 2 ***Towards a New Understanding of Knowledge***

These changes have effects in a variety of different ways and one of them is that the conception of knowledge itself is changing and this is fundamental to our understanding of the role that education plays in society. Our present formulations owe a great deal to the period of the Enlightenment in Western Europe. Traditionally, knowledge has been regarded as an objective phenomenon which could be tested through logic, empiricism or pragmatism. This reflects the values of the Enlightenment of formal rationality, positive scientific approaches to phenomena and a reliance on empiricism. But, the rapid changes in contemporary society are causing the reconceptualisation of knowledge itself and four of the major ones are suggested in the remainder of this section. Knowledge is now regarded as: relative (almost narrative); its rational basis has changed; its modes of transmission have altered; it has become a marketable commodity.

The Relativity of Knowledge: When Lyotard (1984) wrote "The Post-Modern Condition", he claimed that all knowledge had become narrative, but later, (1992, p.31) he recognized that he had over-emphasised his position and he now thinks that different forms of knowledge have to be recognized, even though he still considers some forms of scientific knowledge to be narrative. The point about a great deal of narrative is that it reflects the dominant theories of the day and, as is now widely recognized, the prevailing received knowledge does appear to change with great rapidity.

The question might well be posed about the extent to which there is unchanging scientific knowledge, and clearly nobody is going to reject the idea that there are some universal and unchanging laws of nature, although it has been recognized that these are much less frequent than was previously claimed. Advances in scientific research do tend to modify prevailing theories and this has also come to be rather taken for granted; new discoveries reveal more about phenomena than was previously known; new technological advances mean that what was impossible a year or two ago now becomes possible and tomorrow becomes the everyday. Scientific knowledge, therefore, has become recognized as relative and its validity can always be questioned, and other evidence produced to refute or recast a current theory. Academics who previously legislated on what was correct knowledge have now become interpreters in a world of new knowledge (Bauman, 1992) and, perhaps, legitimators of learning.

Other disciplines, such as the social sciences, have tried to be scientific in their approach and as they have approximated to the scientific, they have discovered that there are myths about the claims about the nature of scientific 'knowledge'. Indeed, it is perhaps significant that the terms 'learning' and 'information' are sometimes preferred to 'knowledge' since the latter term implies a finitude, or an end-product, while the former ones suggest that that which is known is only partial and that the progress of discovery is incomplete.

In the light of all these recent changes, it might be argued that there is surely a sense of optimism about the progress that is being achieved, but this is also far from the truth, for, as Fukuyama (1992, p.4) suggests, the 'pessimism of the twentieth century stands in sharp contrast to the optimism of the previous one'; perhaps humankind has lost its way and its confidence – where is history going, and why should new knowledge be produced if it is only relative ? This is a world in which old questions are being asked anew.

The Rational Basis of Knowledge: The birth of modernity brought with it an increasing emphasis on empiricism. The traditional narratives about the world were being destroyed by the scientific discoveries and rational arguments of the age. The then new universities grew up in this age of modernity, often with the express intention of disseminating this new scientific knowledge to an eager population – the history of adult education is littered with mechanics and scientific institutes, literary institutes and stories of many hundreds of people coming to lectures to hear about recent scientific discoveries. Knowledge was regarded as empirically true and, therefore, valid. Empiricism was regarded as the basis of a great deal of this new knowledge and those who discovered it were the legislators of what was correct.

But now the basis of knowledge is changing. Increasingly it is becoming apparent that many statements about society are ideological rather than empirical, and claims about it seem to be discourse rather than factual. These may still be firmly based in reason although they are less possible to substantiate. Indeed, there has also been an increase in narratives about what society should be like, rather than what it is – more ethical studies and even a return to utopian studies (e.g. Kumar, 1987; Levitas, 1990). In a sense, this is a response to the pessimism that Fukuyama described. Yet young people increasingly opt to study the humanities and social sciences – a symbol about life that education can hear only partially because of the strident demands of the complex commercial infrastructural system, reinforced by the state, which has become their master.

But there is another basis to knowledge that it now being accepted and this is clearly described by Lyotard (1984, p.48), who argues that the knowledge is now only socially legitimated by the criterion of the performability in the social system, so that they have to produce skilled experts since:

> The transmission of knowledge is no longer destined to train an elite capable of guiding the nation towards its emancipation, but to supply the system with players capable of acceptably fulfilling their roles at the pragmatic posts required by the institution.

He goes on to argue that once knowledge ceases to be an end in itself its transmission is no longer the exclusive responsibility of scholars and students. Knowledge is now based on pragmatism. This is not the place to explore the philosophy of pragmatism, but it might be claimed now that knowledge is legitimated by its utility, but so is skill evaluated by the same criterion! If something works, then it can be transmitted to others. However, the issue is perhaps deeper than this since universities are being urged to seek research funding from industry and commerce – the knowledge being produced is based on its perceived utility. Once produced, it needs to be transmitted to those who need it, so that another new concept has become quite central to universities and colleges in recent years – continuing education-and this is a point to which we shall return later in this paper. People need continuing education, so that they can continue with their work, etc. Educational institutions are also being increasingly asked to conduct an impact evaluation on what they are teaching, that is, the performance outcome in the organisation from which the students come. To a great extent, the validity of continuing education is pragmatic since its value depends on its impact on society.

Significantly, with this rapidly changing knowledge base one form of pragmatic knowledge was neglected: the wisdom of the elders. Old age has been regarded as obsolescent – but perhaps this is also changing.

Transmission of knowledge: At the birth of modernity, there were basically two modes of knowledge transmission, spoken and written, and the universities were undertaking both. The lecture theatre was the locus for the transmission of learning and the publishing houses, with such illustrious names as Oxford and Cambridge, being the other major mode of knowledge transmission. When wireless became the third major mode, the educational institutions were notably absent, as they were with the birth of television. Eventually, with the birth of the Open University in the United Kingdom, the universities tried to reclaim a place in the modern mode of knowledge transmission. Clearly, the Open University was a great success and its knowledge production is of a Fordist nature-mass production for a mass market, with some courses prepared for 100,000 students. Significantly, questions are now being raised about post-Fordist methods of production, and perhaps there is a place here for modern educational institutions in this late modern world of learning.

Yet the world has moved on since 1970; now there are institutions like the Fielding Institute in America that does not use printed materials at all – the electronic university is a reality. But the electronic university is but one stage in this transformation – now there are internet, satellite, cable and disc, and this is not just one-way transmission, and the possibilities of interactive media are not far away. Indeed, some commercial companies are already producing interactive video compact discs, so that knowledge can be taught and learned interactively, and cable has even more potential. The research and development costs of these developments have been considerable, so that it could hardly be expected that a single university could produce such material. Space and time have been re-aligned !

Knowledge, has become a ***Marketable Commodity***: Knowledge, then, can now be packaged and marketed. It might not now be called teaching but learning packages, or learning materials, etc. are now familiar names. This is a knowledge-led society and information has become a commodity that can be sold, like any other. However, it is even more important than many of the products on the market. Lyotard (1984, p.5) wrote:

> Knowledge in the form of an informational commodity indispensable to productive power is already, and will continue to be, a major - perhaps the major - stake in the worldwide competition for power. It is conceivable that nation-states will one day fight for control of information, just as they battled in the past for control over territory...

Industrial espionage is a reality and educational institutions which purvey knowledge are now part of a large complex scene in which they are rarely the largest or the most important players. Indeed, the multinational companies that are able to invest millions of dollars in the research and production of these means of transmitting knowledge are also able to invest the same amount of capital in the research and development of knowledge itself. They are able to produce their own learning materials and market them to whosoever will purchase.

Educational institutions still, to a large extent, rely on local and instantaneous transmission of knowledge, i.e. the learners have to be present when the lecture is delivered although they are slowly moving to other forms of open and distance learning, but the new market has both space-time distanciation and space-time compression: knowledge can be transmitted and learned not at the teachers' convenience but at the learners', and this can be done worldwide and instantaneously since the market is now global, etc.

Knowledge, then, is an important, relative commodity that is being marketed by many different organizations. Its basis has changed and become more pragmatic, and the culture of late/post modernity is one where there are ample opportunities to acquire such learning packages and opportunities. But many people do not like the dispassionate approaches to education and are deliberately opting for more personal ones, even though they cost more money to produce and to market. However, the potential now exists for information to be easily acquired through the new technological innovations and the financial potential of retailing such learning packages is becoming fully recognized.

*Part 3 **Towards a Learning Society***

The conditions now exist for a learning society: information is changing rapidly so that people have to keep on learning if they are to keep abreast with the changes that are occurring. Indeed, a totally different phenomenon has occurred; until this generation people who kept on learning were the odd ones out because the normal condition was one of stasis. As people aged they were treated as having wisdom that could be transmitted to younger members of the group. Education, then, was about transmitting what was considered to be worthwhile (Peters,1966) to those who needed it. Now this condition no longer obtains and the nature of education itself is changing, and the place of institutionalised education might well come under severe threat in the immediate future. Education is now fundamentally about learning, or even more significantly, education provides institutionalized learning opportunities for those who desire to learn.

There are a variety of opportunities and these are increasing in number: not only are there the formal educational institutions which are beginning to provide education through a variety of different means, so that they now utilize space and time in different ways, although space-time instantiation still remains the norm. But, increasingly, there are other players in the game: industrial concerns are providing their own in-house education and training for their staff and increasingly for the general public. It is now possible in the United Kingdom for industrial companies to bid for educational research money from the research councils' budgets. They are also retailing educational programmes that can be purchased; the multi-media personal computers have compact disc capability and not everybody wishes to play games on them. Now a dictionary, an encyclopedia or an educational course can be purchased. Now it is not just the educational institution marketing its courses; there are other retailers in the market and they are larger and using more sophisticated means than many of the educational institutions. They are actually also producing the technology that re-aligns space and time, and are utilising it to purvey their own information products. Some of them are already awarding their own certificates and soon they will gain similar accreditation to other educational institutions. But with rapid change, new knowledge keeps appearing and so new courses have to be marketed and so the capitalist entrepreneurial educators, whatever the organisations they work for, will continue to have a potential market for their commodities and people will be able to consume knowledge and amass educational awards in just the same manner as they do the other commodities that they purchase – only this time they may actually be more self enriching, until it becomes a selfish pursuit after knowledge and qualifications for the sake of possessing them. I have asked this question under the heading of 'Being or Having' elsewhere (Jarvis, 1992) and it is a question that needs to be raised about the world in which these opportunities are being marketed.

But others are finding the market for information impersonal and expensive and new non-formal institutions of adult learning are emerging, such as Universities of the Third Age, offering both education and personal contact to all its members at a low fee. A grey market is emerging which is both a reaction to these changes and a comment upon them. For this, too, is an aspect of the learning society.

Truly, the learning society has arrived – but it is not the type of society which those early protagonists of the learning society foresaw, or even wanted. They saw educational institutions providing educational opportunities for those who wanted them throughout their lives. What has occurred is that a variety of organizations are retailing learning opportunities by an assortment of means to an increasingly mass market, and at present for many of these retailers the sale of the learning opportunity matters more than the actual learning – but the question remains whether the award of the qualification for learning will become another commodity which the buyer will be able to purchase at a later date through some form of examination.

Part 4 ***Continuing Education***

In the early part of this century Basil Yeaxlee (1929), who was a well known adult educator, wrote the first major book on lifelong education and for him, and for many early thinkers, lifelong education was an ideal for which adult educators had to strive. But it was really a traditional view of adult education. By the 1970s, UNESCO and the Club of Rome had adopted strategies that suggested lifelong education (Faure, 1972; Lengrand 1976; Botkin et al. 1979) was the way forward but their concepts of adult education were changing. For them, adult education was a form of continuation of traditional schooling – and so continuing education became the more acceptable term. In the process some of the traditional ethos of adult education was subsumed.

However, none really predicted what would happen by the 1990s, although the Fuare report (l972,p.194) pointed to the integrating of liberal and vocational education, among other important innovations:

> The concept of general education must be markedly broadened, so that it definitely includes general socio- economic, technical and practical knowledge.

The Faure Report also recommended that education, by whatever means, should be made available to more people, so that mass education was seen as the aim of the learning society. But this is not adult education, as it was traditionally understood. The Report (1972, p.198) goes on to argue that 'lifelong education..... means that business, industrial and agricultural firms will have extensive educational functions'. Indeed, they are!

However, this is pointing to the infrastructure of the global society, an infrastructure that makes its own demands on the superstructure. Thinkers at this time were pointing to what these demands entailed; as early as 1960 Clarke Kerr et al. (1973,p.47) wrote:

> Industrialization requires an educational system functionally related to the skills and professions imperative to its technology. Such an educational system is not primarily concerned with conserving traditional values or perpetuating the classics; it does not adopt a static view of society, and it does not place a great emphasis on training in the traditional law. The higher educational system of the industrial society stresses the natural sciences, engineering, medicine, managerial training – whether public or private – and administrative law. It must steadily adapt to new disciplines and fields of specialization. There is a relatively smaller place for the humanities and the arts, while the social sciences are strongly related to the training of managerial groups and technicians for the enterprise and for government. The increased leisure time of industrialism, however, can afford a broader public appreciation of the humanities and the arts.

In other words, for them this form of education is the handmaiden of the infrastructure of society. It is a commodity that can be marketed and purchased from a variety of sources – it is functional and measured on its performability. But they also recognized that leisure-time learning would be more humanistic – which is precisely what the Universities of the Third Age are doing and what many other organizations ought to be doing. This, then, is the vision that some had of the future of education.

But is this all that education has to offer ? The Faure Report (1972, pp.150-159) was actually very careful to point to the wider picture; it contains reference to the 'complete man' and is concerned about the poetic and the affective, about relationships and harmony, about ethics and the universal person. Now these are not necessarily the concern of the infrastructure of the global society, although they do need to be the concern of educators in the future, for education is more than providing functional tools for a commercial world. Education is about human being as well as having (Jarvis, 1992). But even these humanistic courses can be marketed by the capitalist system if it is seen to be a marketable commodity, and this is the paradox f or the future. Even these humanistic concerns of education can be widely offered in the market and they can be by technological means – although some people question whether the personal contacts of space-time instantiation can ever be totally neglected from most educational provision.

Indeed, it is the education of those people with whom the infrastructure is less concerned that educators also need to work. Their concerns are with all people and so educators not only have to work with the dominant market leaders and offer the type of education that they want, educators have to find other niches in the market and work there. Their responsibility is with the whole person throughout the lenghth and breadth of life: it is lifelong and lifewide education. Educators should not only be responding to those forces that are changing education out of all recognition, for their brief remains the same – it is to respond to human need and offer the type of information and learning that people need to find their way in this new complex society. The educators' place in society may be changing but in so doing we shall be forced to rediscover our mission.

Conclusions

As we look to the future, there may be new directions that we have to discover and there may be new societal demands on the educational system. These things will change and in part we can begin to trace some of the scenarios that we and our successors might be called upon to play. But three things remain unchanging – the first is that we have to provide learning opportunities for the complete person who is more than the worker, so than continuing education is wider than continuing vocational education. Secondly, we have to provide these opportunities for all people, not just those who are gainfully employed within the system. The learning opportunities that we provide help to enrich the life of the whole person – for it is through learning that we grow and develop as human beings. Learning, then, is the process through which we develop and become. The provision of these opportunities remains a vocation of profound significance in this world which leads me to the third unchanging phenomenon - the value of what we will continue to provide is much greater than the price that the capitalist market will pay for it – it is beyond the market price for it is life-enriching !

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Judaism as a Model for the Creation of a Learning Society

Jonathan Mirvis

Cultural Identity in a Technological World

The New Technological Age presents existential challenges for every society in the wake of the move towards a global village in which transcontinental communication is carried out within a few moments. A first challenge is to master these technologies and to exploit them as much as possible for social and economical advancement. A second challenge which is more complex, is the need to educate and strengthen the unique social identity in order to enable it to withstand the international culture which penetrates all walks of life. The danger of the loss of identity in today's open world is very real. Only with the strengthening of local traditional roots we will be able to confront this danger. Regretfully, whereas tremendous resources are invested in grappling with the first challenge, only minimal resources are invested in grappling with the second.

The common denominator between these two challenges is the need to create a learning society. In order to nurture a unique identity, at least within the realm of Jewish culture, there is a need to install the value of learning as a life-long norm, both amongst youth and adults. It is important to encourage the aspiration to learn, the involvement in learning and the understanding that learning in itself is a way of life. This mission is not a new one. For many generations the Jewish people has been placed between the desire to succeed, politically and economically, and the desire to maintain its identity. The secret of the Jewish people's success in this mission was its ability to establish a learning society, a society which views learning as its highest value. This is stated explicitly in the Mishna, Masechet Peah, Chapter 1:

"These are the things which have no limits... and the study of Torah is weighted against them all".

Through the generations a model developed in Judaism which was based on the following three central principles:

1. The obligation to learning, the nurturing of its value, and its image.
2. Granting social encouragement and status to learners and teachers.
3. The creation of a common learning curriculum for all.

In this paper we shall describe the basic principles of the Jewish learning society and examine the possibilities to implement the principles for the international global village society.

A. Laws of the study of Torah

Maimonides in his Laws of the Study of Torah, has two main categories which relate to the obligation of study.

The first category relates to the commandment to learn, which is learning in the sake of doing. "But a minor, his father has to teach him" (Maimonides, Laws of the Study of Torah, Chapter 1, Law 1). According to this command, the father has to teach his son Torah. If he himself did not have a sufficient education, he has the obligation to teach himself. "A person whose father did not teach him, is obligated to teach himself in order that he should know" (Maimonides, Laws of the Study of Torah, Chapter 1, Law 3). Through this learning the Jew should come to recognize the roots of the commandments and their specifications in order to fulfill them. This learning, which is oriented towards practice, resembles the progressive learning which Knowles (1989) describes as a basis for "androgogy", adult learning. According to this law the obligation of study rests on the father. The son benefits in that the father spends valuable time teaching him personally. As well, it is evident from this law that the father understands the valuable of learning and does not give his power of attorney to anyone else, even to a teacher, to teach his son. It is he alone who performs this important practice. This home learning has important significance. One aspect is the development of communication between father and son from an early age, a connection which becomes increasingly important as the child grows older and he's open to new experiences which the father can offer. Another aspect is that the child understands the importance of learning. This is reflected by the fact that the father dedicates quality time to teach him and does not delegate this responsibility to another. In this format there is a great chance that the child will continue to learn even when he becomes an adult. A third aspect is the mutual relationship which develops between child and father, a relationship which becomes a model for relationships with others.

The second category of laws relate to the obligation to life-long learning: "Every man in Israel is obligated to study Torah whether he is poor or rich, healthy or suffers, whether he's young or whether he's old and fragile. Even a poor person, who lives off charity and begs from door to door, and even a person who has a wife and family is obligated to fix a time for the study of Torah during the day and night." (ibid., Law 8). "Until when is he obligated to learn Torah? Until he dies" (ibid., Law 10). According to these laws, the purpose of learning is not for practice but rather learning for the sake of learning, learning for its own sake. The adult has to study Torah all his life both during day and night. This law doesn't differentiate between ages and social classes. It obligates all equally. (It must be noted that these above mentioned laws only relate to males because they are time-bound monuments. It is for this reason that through the generations most women remained outside the Beit-Midrash. Today, this has changed and the number of institutions for women's learning is growing). Learning is considered to be a daily portion which influences the spiritual identity of the Jew. The daily learning experience has tremendous psychological influence. The regular learner internalizes the value of learning for its own sake and dedicates his time for this daily practice.

B. Social Encouragement for Learning

The deepening of learning as a value in society occurs as a result of social encouragement that the learner and teacher attain.

1. Learning is available because of the command to learn and teach. According to Maimonides, "A learned person who has the ability to teach but does not teach is a person who places obstacles in front of the blind' (Ibid., Chap. 4, Law 4). A direct ramification of this law is the great number of teachers who view the task of teaching Torah as a commandment. These teachers seek students in order to teach them while the students seek teachers in order to fulfill their command of study.
2. The teachers have a special social status. According to Maimonides in his Laws of Study of Torah there are two essential laws relating to study: the first to study Torah and the second to honor those who teach and are knowledgeable. In chapter six of the Laws of the Study of Torah, Maimonides writes: "Every knowledgeable person, it is a commandment to give him honor. Even if that person is not his teacher, as it is stated in Leviticus: 'One should rise for the elderly and give honor to the old (in learning)". The granting of this status to those

who are experts in Torah encourages the students to achieve expertise and to teach. These individuals are considered to be the society Elite and are granted special privileges. It follows that one who does not study Torah, even if he is very wealthy, has a social status below that of the expert poor student. For generations a learned scholar has been considered, in the Jewish family, to be a prize candidate for marriage.

C. A common curriculum

Learning in pairs has been a learning format amongst Jews from the time of the Talmud and the division of the Bible into weekly portions. To this day there is a custom to study every week the weekly portion. This study serves as a bridge between ages, societies and is international. The learning of the weekly portion creates a common topic for all Jews wherever they may be. This common topics does not necessarily remain limited to the learning situation. It also provides a background to social daily discussion. As well, this common learning connects between Jews of different status, of different ages and from different places, allowing all to develop through this common learning, to learn from the insights of others, and even to teach others from one's personal insights, which were gained personally and independently. This type of a learning of a common curriculum has developed especially in this century with the founding of "The daily page" about 65 years ago. In this format, the Talmud is studied on a daily basis. Students sit in synagogues and Batei-Midrash and they learn together the same page. One page is completed every day with the aspiration to complete the Talmud once every seven years. This format of learning has grown tremendously over the past few years as a result of the technological innovations. Those who miss a lesson are able to listen to a recording of that page on a toll-free number, daily, both in Israel and in the United States. As well, there are tapes which explain every page in detail, enabling the student to progress according to his own level. Recently, a similar format has developed for the study of Maimonides' legal codes.

Application to Modern Society

Following the description of this model, the following question arises: is it possible to apply these three principles in a modern society?

1. The obligation to learn and the nurturing of its value.

It is obvious that one cannot make an exact parallel between those principles, which guide Judaism, and those principles which guide modern society. In the Jewish framework, learning is first and foremost a commandment, a commitment placed upon the Jew. In the modern society learning can only take place as a voluntary exercise and therefore the nurturing of learning should take place through encouragement and/ or other incentives. Of course we do not have in the secular context the Jewish legal means which form the corner-stone of nurturing of study in the traditional Jewish framework. In order to establish life-long learning as a value it is important to encourage and nurture learning both within the family and as a life long endeavor. Strengthening of learning in the family requires the attachment of the importance of learning by the parents. This is connected to the education which they give to their children and to their educational responsibilities. Regretfully many parents transfer the weight of responsibility of educating their children to the school. In doing so, parents are not aware of the tremendous advantages which are to be gained from a strong connection which is established in learning with their children. In order to assist a transference of learning back to the parents, it is important to develop curricula which can be done in the home using interactive methods between parents and children. This move, which is the basis of family education, is growing in the United States and can become a model for the development of family education in Israel.

Relating to the importance of daily learning it is important to develop comprehensive programs which will be accessive and will enable the adult to learn daily. This can be established by the development of study circles (Mirvis, 1994) which is a classical model for life-long and accessive education in the Scandinavian countries.

It is important to exploit the resources in libraries, in the media and internet in order to entice the adult to dedicate time for learning. The emphasis on the development of study programs, which enable the individual to learn through self-directed learning is a result of Tough's (1978) discovery that 80% of adults prefer self-directed learning. In addition, learning networks should be developed as described by Ivan Illich (1971). According to his approach, a social learning market should be developed, in which every person will be able to acquire "learning from another".

2. Social encouragement for learners and teachers.

In order to strengthen adult learning and encourage motivation to learn, it is important to reward learners. The reward should not necessarily be expressed financially. It can come in a variety of ways, e.g. professional advancement, a phenomenon which is already widespread. In addition to this, it is important to strengthen social recognition for those involved in study. The tremendous demand which exists today for the study of business administration, as opposed to the demand of humanities studies, testifies as to the motivation to learn for reason of application in the economic field is much greater than the desire to learn for the sake of learning. It is important that society supports learning for the sake of learning and rewards those who are responsible for encouraging and developing this endeavor.

3. A common curriculum.

It is of supreme importance that an intellectual conversation will be developed between generations and culture, a conversation which will transcend daily and political matters. If only we had the ability to develop a national curriculum which every adult would be able to participate in.

Such an attempt was made in the US with the development of the Great Books program (Hutchins, 1954). In this program classical books were edited and selected chapters were chosen from the great writers. Since 1946, about 70,000 adults learn a few chapters from the Great Books weekly, after doing some preparations at home. In the US this framework has been in the sole possession of the social elite. Perhaps Israel will be able to copy this idea, utilizing modern writings as well, in the hope that the number of participants will grow, coming from all social strata.

It is important to exploit the accessive communications (TV, radio, press) in order to establish the learning of a common curriculum whether it be through the use of daily parts of programs or the development of educational TV on a high intellectual level, in which the target population is adults.

In order to realize these objectives we require large preparations and national deliberation. It is hopeful that we will be privileged to see the realization of this. These principles are not new. It was they which assisted us, the Jewish people, to develop our culture and retain our identity over the years.

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Part II:

ADULT EDUCATION AND THE COMMUNITY: APPROACHES AND POPULATIONS

An Andragogic-Developmental Model in Community Work

Rachel Tokatli

Andragogy is a method in adult education that is based on an optimistic outlook concerning the capacity of adults to determine for themselves what they will learn and the way in which the course of their further development will be conducted. The term "andragogy" expresses educational involvement among adults ("andros" – man). However, andragogy need not stand in opposition to pedagogy, but can be seen as a complementary model (Knowles, 1985). The elements of this model, albeit partially, can also be incorporated into children's education (pedagogy), as has indeed been done, mainly in open education (Rogers and Church, 1975).

The andragogic idea was formed over the years since adult education began to appear on the "educational map" as a legitimate and necessary theme, gradually moving from the fringes towards the center of social and industrial life. The first soundings of this approach were made by individuals from among the founding fathers of modern adult education. Nicolai Grundtvig, Danish founder of the method of the "Folk High School" (Thodberg and Thyssen, 1983), established pioneering norms in adult education some two hundred years ago: openness, egalitarian relations, active involvement of students in the procedure, study of topics relevant to the participants' lives, and "active" dialogue between teachers and students. Martin Buber, a twentieth century Jewish philosopher as well as an adult educator, placed the "dialogue" at the head of the scale of priorities in educational values related to work with adults (Buber, 1951). In different societies, adult educators relate to the basics of andragogy as guidelines, although application of the model, complete and unaltered, as is done in the United States (Knowles, 1985) and Yugoslavia (Pastuovic, 1985), is feasible only in some of the projects of adult education (Merriam and Caffarella, 1991). It appears that an educational method's claim to exclusivity and self-sufficiency by strict observance of the rules of the model it proposes, its assumptions and stages, is difficult to execute in actual performance. Yet "andragogic" elements penetrate more and more into various activities with adults.

The andragogic approach can actually exist in study groups of people who are bound by a common need to discuss themes and topics of study, to solve shared problems or to update their knowledge in a particular field, when programs of study are related to their work or private and social life. Realization of the course of study in accordance with the andragogic model is made possible when the students are responsible for identifying their needs and aims and in selecting the contents/plans of their studies. When the students' profession is in an area that deals with adult growth, the andragogic model can act on two levels: one – the professionals specializing and growing within their profession; the other – in work with clients, which can sometimes be performed in ways appropriate to this model. In community work, at least in some of its activities, awareness of a number of factors elementary to the andragogic model is developed mainly at the level of guidance of new workers (Knowles, 1972), but also at the level of guidance work with clients being cared for – although the term "andragogic" is not familiar to community workers.

Below we shall present the main principles on which the model is based.

The Andragogic Model - Principles

The andragogic cycle is a complex of processes which develop at different stages of educational work with adults (Pastuovic, 1985). Each stage in these processes – preparation, application and evaluation – is connected to the others and thus is significant only in its mutual relation to them. Therefore, a close look at the internal structure of the relations between elements of the model, in order of the stages, is necessary so as to understand the process as a whole. As we shall see, this is a procedural model composed of a number of basic elements whose existence enables its operation (Knowles, 1985) as follows:

(a) **Students' autonomy**. Students are considered responsible for themselves, as independent persons capable of orienting their studies and who actually do so. When people reach the level of psychological and social independence, they demand that others relate to them likewise and resist any dictate. Thus, if independent adults in learning situations return to the role of pupils dependent on their teachers for the learning plan and means, tension is created between teachers and students. According to the andragogic model, adult educators have to find strategies for transition from a relationship of dependency to student self orientation.

(b)**Students' life experience**. The life experience of adult learners is more extensive than children's. It is also more varied in accordance to the different roles that the learners have fulfilled over the years and as a result of their individual life histories. Experience can serve as a learning resource and is also an important source of the students' self definition. However, as a result of experience, fixed patterns of thinking and prejudices pertaining to reality are developed.

According to the andragogic model, adult educators take students' experience into account. They are aided by the experiences as much as possible as study resources and are careful not to reject them, lest they injure their students' identity. Concurrently, they develop strategies for cultivating openness towards real-life situations and other people.

(c)**Willingness to learn**. The andragogic model assumes that adults feel the need to learn when they wish to improve their performance in any field in life, or when they are interested in knowing and understanding phenomena and events related to their reality in any way. A change in life, a transition from one stage in life to another, personal or environmental crisis that affects them – all arouse a perceived need, and then their willingness to join a suitable study program is also heightened. Buber and Ernst Simon, who were active in adult education, also stressed the connection between crises and the heightened need to study in order to help people cope. Study, so they claimed, is an important means of overcoming crises (Friedenthal-Haase, 1990). In a period of change and crisis, a "teachable moment" is created, in which a willingness to learn comes to maturity (Havighurst 1952, and Cohen, 1968).

On the other hand, needs can be awakened by means of exposure to more effective uses and by creating opportunities to experience, in which the gap between achievements that people strive for and present ability can be tested. Freire's approach is more radical. In his view, willingness to learn is related to a critical awareness of reality, without which no study is relevant. In his approach, therefore, study itself begins in a process of developing students' awareness of their reality:

understanding reality, critical analysis of undesirable "borderline situations" and a decision to change (Freire, 1970).

(d)**Orientation to reality**. An important element of the andragogic model is that the studies be geared to students' lives, to a task or problem that concerns them. Adult educators should center studies around life situations and life needs, not around study units predetermined by the intellectual structure of any discipline. According to Freire's approach, the texts for study should also result from life and should be composed by the students. Students' interest undoubtedly increases when the study materials are related to subjects relevant to them, their work and life. Likewise, it is fairly certain that study achievements are better and more meaningful in such cases. However, in post-industrial society, in which the rate of mobility continues to grow and people are required to change their place of work and even profession more than once, we are witnesses to the phenomenon that more and more adults participate in studies whose contents are not directly related to their lives or problems. Rather, the course of study is dictated by the formal aim of the program which they have joined, such as receiving an academic degree, certificate, or professional license (Tokatli, 1994). This means that even if teachers and students make an effort to season these formal studies in a learning atmosphere appropriate to the andragogic model – a comfortable social and physical atmosphere, various learning methods, some kind of student involvement in planning – the fact that the subjects, programs and anticipated achievements are determined, does not allow for action in full keeping with the andragogic model.

In the field of community work, strategies of andragogic study are likely to be appropriate for guiding community workers in the field, as well as some of the learning concomitant with treatment of client populations. In the stages of professional training, the study program is usually determined by experts at the top of the discipline, and study processes are mostly formal and academic, based on imparting material and examining achievements acquired by the students. Realization of andragogic elements within the studies in the discipline depends on an individual approach by one lecturer or another to the learning process and the relations developed in encounters with the students.

However, following the training stage, field workers need guidance in areas closely related to their activity. Their readiness to learn ways of coping with concrete problems is usually high and they are capable of cooperation in determining the study programs and the methods of study which they need. For the students, therefore, assumptions which are necessary conditions for running the andragogic model exist in the study situation of a group of community workers with a supervisor. As for clients, the first-hand connection between the study involved in the treatment process and the client's life situation is a basic assumption, for indeed it is natural that communal work should solve problems of people in the community in a creative manner. Furthermore, whereas in adult education one can consider an aim starting from concrete and close issues toward comprehensive-disciplinary knowledge for the sake of deeper knowledge for its own sake, the activity here in community work itself will always be relative to reality. All additional study for broader knowledge which may occur as a result of community work should be classified as adult education. Subjects for study in the context of treatment will be determined by the students – clients within their own reality, and in conjunction with the community worker.

(e) **Motivation to learn**. The designers of the andragogic model accord great importance to the intrinsic motives that inspire people to learn, needs such as raising one's self-esteem and self-confidence, improving the quality of life, and self-fulfillment. At the same time, they do not ignore the facts of life: in many cases, the motive to learn is external: the need for a license, diploma or degree, wage incentives, benefits, status, place of work. However, intrinsic motivation is essential, for otherwise it is difficult to achieve real involvement in the subject at hand, and the andragogic process is hampered.

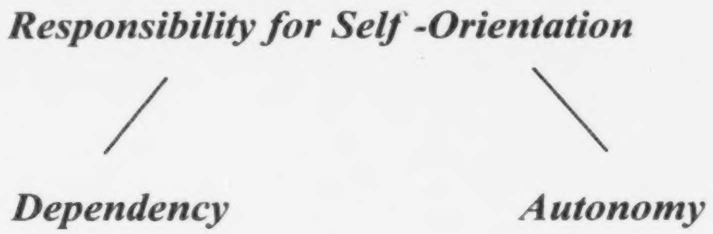
> In community work it is hard to imagine a process without internal motivation. Among community workers, the motivation to learn in order to improve their ability to cope with concrete problems in their field work is certainly an important drive to participation in programs of guidance and extension courses, even if one cannot discount the existence of such external factors as various benefits, and even pressure originating in the workplace. As for field work, the learning process among the target population cannot exist without internal motivation and conviction. Since the study that takes place usually comes in answer to a problem of people in their environment, it is possible only if the students participate willingly, in striving to achieve a clear goal, one which is apparently achievable. Such a level of awareness and motivation is achieved at an advanced stage of treatment. We shall further consider this question when we discuss what I term an "andragogic-developmental model".

So far we dealt with the principles upon which the andragogic model is based. In summary, it can be said that the andragogic process in its entirety is suitable only for those studies that stem from self-direction, that touch questions arising from life situations and changes, and that the motivation to participate in the studies arises mainly from the participants' personal needs. Such, for example, are the studies of people who, following changes in their work situation – an advance in position, new technology, entrance into a new job and so on – feel a need to participate in programs which could help them overcome new kinds of problems. Such are also the studies of people who have left the routine of regular work, who join various study programs, study tours, pursuits of hobbies, sports and arts, and so on – from personal motives, when they themselves choose the subject and content of study appropriate for their life situation at that point in time. However, in most instances, adults who join study programs find themselves in actual conditions which do not fully answer all the preliminary demands that the model presents. First, external motives are a common phenomenon; second, adult students are usually unwilling to be significantly involved in planning their studies once general topics have been fixed, even though they are interested in being given the opportunity to evaluate or criticize, or perhaps demand changes when they are dissatisfied (Schuttenberg, Gallahar and Poppenhagen, 1986).

An Andragogic-Developmental Model in Community Work

The model's foundations, as premises for learning activity, are not suitable for most cases of communal field work. Apparently, they even run contrary to the character of this work, which is liable to appear superfluous in a place where people are autonomous and capable of deciding their own plans and the means of realizing them independent of "care providers". However, if in the context of communal work we accept the principles of the model not as premises, but rather as aims, the picture changes. As a developmental model, permitting the existence of these basics in changing proportions moving across a continuum, andragogy opens horizons to thought based on development, creativity, and discovery of new abilities. The principles of the andragogic developmental model in community work are, therefore, dynamic. We shall therefore return to examine them according to the dynamic definition:

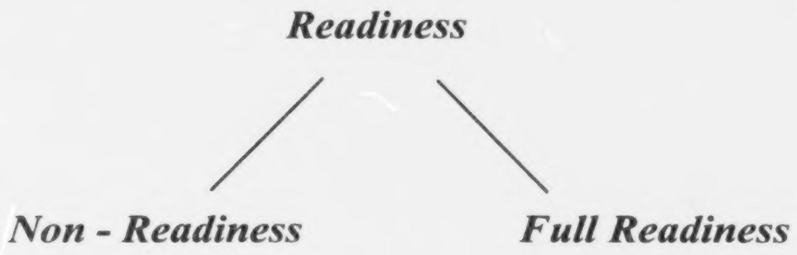
(a) **Toward responsibility in self – orientation**. Whereas students in the andragogic model are perceived as autonomous in determining their study goals and objectives, in the andragogic developmental model appropriate to community field work, the clients are perceived as people with the potential to move from a condition of partial or complete dependency on care providers to another of relative independence and of participation in the responsibility for their self-orientation regarding the affects of whatever concerns them, including future studies. The continuum dependency – autonomy in responsibility for orientation thus enables different levels of self-orientation:



(b)**Clients' life experience**. In any educational or treatment model, attention to adult clients' life experience is an accepted principle. It calls for mutual respect, reliance on experience as a possible resource for study and, of course, adoption of strategies for creating receptivity towards reality. This element of the model is a basic principle in the educator's or the care provider's activity. In community work especially, a positive attitude to the clients' life experience as a starting point for thought and activity – if not always as a study resource – is an unbreachable condition.

(c)**Development of readinness to learn**. As we have seen, the andragogic model assumes that students are aware of their situation and needs and that their readiness to learn is a given fact. However, in the developmental model, it can also permit development of awareness of actuality and needs and therefore the development of readiness to learn. The andragogic developmental model thus assumes that it is possible to develop among adults the need to act in order to improve their lot. The need to learn in order to acquire tools to improve environmental conditions and the quality of life can exist dormant and latent, or beyond the borders of the cognitive map or the range of certain human emotions. Many clients feel apathetic and alienated towards difficult situations and are unaware of the possibility that it might be within their power to learn and try to solve problems, to improve their situation, to overcome crises, to develop critical awareness, to change (Freire, 1970). In many cases they allow a "teachable moment", an opportunity that might be exploited, to vanish without exertion.

A community worker can do much to arouse awareness of needs and options and to raise the level of clients' willingness to be integrated into studies and activity for their own sake and their environment, after analysis of the data in a given situation. The degree of readiness to learn, improve and change moves along a continuum between total unwillingness and complete readiness:



(d) **Reality orientation**. It has already been stated above that all communal work is focused on the reality of the clients' lives and on attempts to understand, improve and change them. In the developmental model this approach can be expanded. In the setting of successful community work, the dynamic model permits expansion of client horizons in ever widening circles, so that the clients, who originally concentrated only on themselves and the narrow space around them, identify themselves with public problems of their surrounding community. Thus, while the developmental continuum that derives directly from the andragogic model moves between orientation to contents unrelated to reality and contents anchored in reality, the expanded continuum will shift between orientation to narrow reality and orientation to complex reality, as follows:

1. Orientation to Reality

Contents unrelated to Reality

Contents related to Reality

2. Range of Reality

Constricted reality

Complex reality

(e) **Motivation**. As in the andragogic model, so too in the andragogic developmental model: intrinsic motives are preferable to extrinsic motives for joining a study program. Although extrinsic motives constitute an important factor in encouraging people to study, the andragogic developmental model expresses faith that if the learning process is successful, adults will embark on a path of lifelong learning for its own sake.

In community work, continuity of doing and sometimes of studying is necessary for completion of the treatment and for the client's emergence to independence. Therefore, the andragogic developmental model in communal work includes an element of shifting the weight from extrinsic to intrinsic motivation for learning and performing:

Source of Motivation

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Extrinsic Motives ***Intrinsic Motives***

Planning Process of the Andragogic Model

(Knowles, 1985; Schuttenberg, Gallahar and Poppenhagen, 1986)

According to the andragogic model, the facilitator – a sort of "enabling agent" or "resource person" for students – must prepare a series of steps with whose help he will involve the students, as well as other interested parties, in a process which includes the following elements:

- Creation of an atmosphere conducive to learning;
- Diagnosis of study requirements;
- Creation of a mechanism for joint planning;
- Determination of program goals and contents in accordance with needs;
- Design of a model of learning experiences, together with appropriate techniques and materials;
- Evaluation of learning results and fresh diagnosis of study needs.

The facilitator refers students to sources of information: libraries, media, experts, colleagues, etc. It is his job to create a learning environment which is physically pleasant, as well as an atmosphere in which mutual respect, cooperation, mutual trust, mutual support, and candor hold sway.

In keeping with the element of autonomy for which the model calls, it is the facilitator's responsibility to involve students in determining their needs, in formulating their study goals, in designing study programs, in evaluating the study, and in helping them carry out programs. If students are a group within an organization, he should also involve them in balancing their needs with those of the organization.

In order to construct the program of studies, a kind of contract is drawn up between the facilitator, who is an advisor or agent of change, and the students. The process of evaluation and drawing up the contract is composed of several stages, as follows:

1. Each student determines his own study aims;
2. Each student translates the determined need into study goals and describes these goals in behavioral terms, or in terms of improved ability in the area defined for study;
3. With the facilitator's help, the student identifies the resources and the strategies conducive to achieving the goals and charts a consecutive program of study activities;
4. The student defines that which will serve as proof of achievements gained towards the goal;
5. The student defines ways in which the proof will be judged and evaluated.

After each student has fulfilled the above goals, the various sections of the contract are considered in small groups, then comparisons and corrections are made. The discussion must conclude with reactions and suggestions for execution. Finally, the facilitator reviews the material in order to ascertain his ability in leading the group.

This procedure is partly executed in certain aspects of the guidance for community workers, mainly in group counseling, where responsibility for teaching and contents rests with each group member (Abels, 1970). Abels states that the group offers its members security, satisfaction and aid in finding solutions for problems. Thus it fosters development towards self-determination in work. Study takes place according to a collective contract, with the aim of satisfying common needs related to a common goal. The facilitator is charged with central tasks: cultivating among members work relations that promote learning and prevent complications; creating conditions in which learning can take place; assisting in focusing the study process and solving problems; fostering relations and a give-and-take based on understanding and mutual respect, and understanding the boundaries of authority and responsibility of the facilitator on the one hand and of group participants on the other. Towle emphasizes the need to incorporate emotional and cognitive aspects of communal work into the learning process in order to realize the worker's potential in undertaking professional responsibility, closely tied to the autonomous characteristic of his role (Towle, 1963). This approach is somewhat identical to the principles of andragogy.

The Procedure of the Androgogic Developmental Model

As mentioned, the andragogic process as described above is appropriate for only some of the organized activities in education. It is especially suitable for groups of adults conscious of common needs and interested in achieving identical goals. In cases where these elements are absent, the process should be halted as soon as it becomes evident that there is no basis for true common learning.

The andragogic developmental model, on the other hand, makes it possible to turn the assumptions of the andragogic model into study goals that take place with the guidance and support of the facilitator. In the developmental procedure, awareness of shared and/or individual needs is likely to grow. With awareness of needs, it should be possible to arouse interest in identical or different aims, according to the requirements of the situation. Formulation of aims is in itself considered an achievement in learning, as is the definition of proofs for their attainment. Continuation of study towards attainment of the goals can be collective or individual, dependent on the individual's ability and his responsibility to himself and his environment.

Occasionally, the facilitator will call for a break in order to evaluate the process and its results together with the participants. The participants' spontaneous reactions – regular attendance or absence, apathy or enthusiasm, satisfaction or disappointment, and so forth, are an indicator of an expressive-emotional achievement and of consensus on learning strategies. However, one should gradually conduct reflective thought as to the meaning of achievement, its suitability for defined aims, and its significance on the lives of the participants and of those around them. The group may reach the conclusion that it might be beneficial to re-examine the goals themselves, or the means adopted to their achievement. In this case, the role of the facilitator as an encouraging, calming agent and orientator is extremely important.

Sample Cases

In the two cases described below, the community workers' approach is concordant with the andragogic developmental model:

First case: The "fix – it men". Ruth, a resident of city C, is a community worker in town D, located 60 km from the city. The town suffers from severe economic hardship and high unemployment. For two years now Ruth has been working to the best of her abilities, trying to help people solve their problems, sometimes successfully and sometimes with feelings of failure and helplessness. In the course of more than a year, despite all her efforts, she had not succeeded in getting a group of young men, aged

25-30, to stand on its own two feet. These youths wander idly around town, bitter about their sorry fate, envious of people in the city who are enjoying their prosperity.

With many tricks and great effort, Ruth managed to meet with them for talks. Her recommendation that they join courses of the Ministry of Labor and Welfare, or that they apply for work at any factory in the city were met with sharp reactions on their part. They tried convincing her that no course would save them from the shame of poverty until a serious factory or a cultural club were established in the town, and until reasonable work and lodgings were arranged for them in the city. Ruth decided to keep silent and to listen to them, to allow them to at least vent their anger and bitterness. "You have to wait" she thought to herself, "until the right opportunity presents itself." At least she succeeded in one thing: they agreed to continue meeting with her. And, indeed, at one of these meetings, when they complained as usual about their miserable ramshackle houses, the town's poverty, the boredom, monotony and emptiness of their lives, S., considered the leader of the gang, said: "Rain drips into our houses and we freeze from the cold. You know what, Ruth, if they gave us money, I'd be ready to go out with all the guys sitting here, buy materials and fix the roofs."

"You can't repair roofs in winter," said Ruth. "However, if we begin thinking about repairs, by the time we get the money, the rain may stop."

"Who'll give us money?" the fellows asked. "Who cares anyway what happens to us? The town chairman has no problems. His house is all fixed up."

"All the same, it may be worth trying," said Ruth.

"You'll come with us to the town board?" asked S.

"It depends. If you promise to come to the town board to talk only about this, I'll arrange a meeting for you. Are you willing to come for a serious talk just about this proposal?"

From then, things began to move at a dizzying pace. The group chose three delegates to represent them. S. was the chief spokesman. The chosen delegates rehearsed with Ruth what they would tell the council. Ruth made a date for a meeting with the council and, in addition, invited a representative of the Ministry of Labor. The town council and the Ministry of Labor were doubtful about entrusting money to these youths who were known to have never done anything constructive. Ruth persuaded them that the group had reached the stage of responsibility for themselves necessary to get them onto the right track.

In the end, it was agreed to allot them a modest sum, under the responsibility of Ruth. She suggested that the delegates form a budget committee and that one of them serve as treasurer. S., elected treasurer, asked that someone teach him account management. A bookkeeper employed at the town council agreed to volunteer to teach him accounting basics. The town council demanded a work plan. Ruth met several times with the group to brainstorm. Together they wrote the suggestions on a blackboard, and between meetings added thoughts that occurred to them in the meantime. Finally, Ruth proposed that one of the youths conduct the decision-making process regarding priorities, and promised to assist him. S., a born leader, was elected to conduct the process. The decision-making process encountered difficulties and nearly ran aground. Ruth's involvement and guidance proved very useful; she later formulated the proposal and request for them. "Next time," she said, "you'll have to learn to write proposals on your own."

The list of proposals included different kinds of repairs, which altogether made for a work plan for several months. In the meantime, as Ruth foresaw, the rainy season ended and the roofs dried. Ruth and S. went on a "hunting expedition" for professionals who would consent to teach the group voluntarily. Members of the group learned quickly on the job and received equal pay, as agreed from the beginning.

During the summer months, the young men changed the face of the town and were happy with their creative work. The townspeople were happy with the improvements and the breath of life that entered the town, even becoming more considerate in maintaining the improved conditions of their environment. The town board members were satisfied; representatives of the Ministry of Labor acknowledged that the investment in these young men was justified and beneficial, as they both acquired a profession and repaired local homes.

But the budget ran out and the group convened for consultation. This time they did not make do with complaints only. They expressed a desire to establish a work group that would execute repair work in the neighboring city on an independent basis. For this task, a minimal start-up budget was needed to purchase materials, for transportation and so on, and to perform various formalities. Now, the youths, on their own, turned to the authorities regarding their budget. It was agreed to allot them a modest loan that they would have to repay within a year. Ruth introduced them to the world of formal arrangement. All this took several months, but this time the group was consolidated as a work force, with an attainable goal in sight. S. took upon himself to learn to do all the administrative and office jobs. It was decided that job assignments would be determined jointly; in the case of conflicting opinions, a majority would decide, and in the case of a tie, the treasurer would have the final say. Each member would have to pay a fee to maintain the office, to redeem the debt, and for various acquisitions. Two members dropped out, claiming they did not like this kind of work.

The company of "fix-it men" was on its way. After a while, they no longer needed the support of Ruth as community worker, although they continued to view her as a good friend and occasionally sought her advice.

This case was undoubtedly a learning process, even though there was no teacher or classroom of students. Which of the elements of the andragogic developmental model were in effect in this case? Awareness of the unsatisfactory situation existed beforehand, but development of readiness for learning and self-direction was undertaken in stages, in a developmental process. The need to learn arose within the group after it was willing to shoulder the responsibility of taking care of its own problems. Motivation for working for the good of the town was intertwined with motivation to improve their own lot, to do something useful and to receive wages, and so they revealed a desire to learn that which was needed in order to perform the job. Gradually, they were freed from dependence on the community worker and became autonomous.

At the beginning of the process, they were partners in formulating their needs and deciding their goal, although they found it difficult to decide on priorities. The proof of their success was also decided by a developmental process: at first by improvement of the town's appearance, then by the establishment of a work group.

Ruth tried to act in the same way in order to overcome other problems in the town, such as drugs, drunkenness, crime and domestic violence. Her success in solving problems in these areas was very limited. With regard to the family, she succeeded in setting up a discussion group that met from time to time, but it was not clear to her how much the talks contributed to a decrease in violence, if at all. The emotional readiness that the andragogic model presupposes as a condition for learning, even in the developmental model, was missing in these cases.

Case 2: Seniors Theater. Michael was assigned to community work in a suburb where most of the residents are educated and maintain an average standard of living. The local community center was very active and offered various activities for adults as well. Michael wandered around the neighborhood for a while, feeling frustrated and wary of offering his help to this sector which enjoyed good care. And it happened that while "wandering" he heard two women conversing:

"Too bad there's no one here to look after the lives of the seniors. True, there's a rehabilitation and nutritional program at Kupat Holim [the sick fund], but normal seniors in good shape can live here for years without even getting to know each other."

"There's a club for seniors."

"True, but what they do there is so uninteresting, my mother refuses to go there. They treat them like little kids and have them do all kinds of crafts and games. Sometimes they bring in some singer or actor."

Michael gathered his courage and entered the conversation. "Excuse me for listening and butting in," he said. "I was assigned here to act as a community worker. I know you have an active community center, clubs, a community school, and everything you could ask for. What more could I do?"

"This is worth talking about," replied one of the women. "Let's call a meeting to get acquainted and discuss community action for seniors in the neighborhood. We'll see what comes of it. I think many seniors would like to occupy their free time with enriching activities; perhaps you can help."

About twenty people attended the meeting, nearly all of them senior citizens. A few of them were recent immigrants whose command of the language was weak. Michael listened to them. They were hungry for shared activity and decided to meet once a week. They also agreed that it would be nice to discuss television programs and current events.
At one meeting they talked about a film that was broadcast on television the evening before. One older woman who in her youth aspired to be an actress still felt the urge to act; Michael asked if there were other participants who would like to act. A lively discussion on the chances of older people learning to act ensued, but most of the people reacted dismissively, claiming that at their age one cannot think of beginning such activities. Michael answered that perhaps it would be worthwhile to think it over. At one of the future meetings Michael suggested trying to set up an acting circle and asked who would join. A few of the seniors were enthusiastic.

The group was formed; word spread of the wonderful experience it afforded. In time, nearly all the seniors in the neighborhood joined.

Eventually a kind of neighborhood "seniors theater" grew, which staged productions at the community center from time to time, and even earned success, a write-up in the local paper and an invitation to present a show at the neighboring retirement home. The lives of the seniors in the neighborhood were filled with life, meaning and the joy of sharing in a fascinating activity.

In this case, the andragogic model worked well. The community worker acted as supporter and go-between. He helped the seniors raise and express a hidden desire, overcome hurdles, decide on a goal, and realize it. The community worker was helped by the life experience of the seniors, and, in turn, he encouraged, assisted and accompanied the senior citizens on their new way. Achievement of the goal brought an enriching dimension to the communal life of the new "actors".

Conclusion

Andragogy is a concept that grew out of, and exists in, adult education, an area in which the andragogic model accentuates the difference between formal pedagogy and educational work with adults. However, supporters of andragogy do not claim exclusivity and define their model as complementing the pedagogic model.

The andragogic way has served more than once in study and guidance activities of groups of workers who share an interest in studying issues related to their work or working life. In the area of community work, the andragogic model is especially relevant at the level of supervision given field workers (Reichman, 1990). In community work in the field, this model is irrelevant. However, community workers fulfill in part of their jobs the functions of adult educators, even though the image of classroom-teacher-pupils is not appropriate to their work. Beyond the appeal of clients to institutions and activities in adult education, they have served more than once as facilitators in the andragogic developmental sense of the term, as shown in the above presented cases.

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Schools for Community Activists: A Report of the First Decade's Experience

Alan S. York

Hank Havassy

This article describes "schools of community activists" held in Israel since 1980 and briefly summarizes a study of 1,070 graduates of these courses. The aims, structure, content, and organization of the courses are described and placed within the context of the limited professional literature on the subject.

In 1980 the Community work service of the Israeli Ministry of Social Affairs opened the first school for community activists in the small southern town of Kiryat–Gat. Since then, some 200 similar training courses have been opened throughout the country, with over 3,000 graduates (Pardess, 1988).

Although courses of this kind exist in many countries, usually on a more modest scale, professional literature contains little empirical data about them. This article, mainly descriptive in nature, which reports the first stage of research carried out among the graduates of these Israeli courses, will describe the structure and content of the courses and provide profiles of the graduates.

Training local leadership is behind the concept of courses for community activists. Friedmann, Florin, Wandersman, and Meier (1988) conclude from their analysis of neighborhood and block association leaders and members that the major difference between the two groups is the participatory experience and the leadership skills that the leaders have achieved (and not demographic or personality traits). They maintain that because many members could become leaders, "greater attention can be paid to enable members to become leaders by training them in specific leadership skills" (Fridmann et al., 1988, p. 51). Rohs (1990) and Isralowitz (1987) come to similar conclusions.

Stogdill (1974) points out that training for leadership has long been practiced in industry, education, and the armed forces, with the major objective of problem solving. Sherman and Kiedar (1991) see the aim of community activists' schools as training volunteers to promote community welfare (in the broadest sense) more effectively and to prepare them to fill leadership roles. Rich, Wandersman, Florin, and Chavis (1990) stress the influence of the trained activists in recruiting other community residents to become involved in activity.

Fawcett's University of Kansas team has assembled a number of techniques for training non professional workers and volunteers in a variety of skills: public speaking (Fawcett & Miller, 1975), community canvassing (Fawcett, Miller, & Braukmann, 1977), and group leadership and decision making (Seekins, Matthews, & Fawcett, 1984). The techniques include manuals (used widely also by Rich et al., 1990), behavior modification, simulation and role playing, guided practice, and so on. All training is on an individual basis. Whithmore, Sappington, Compton, and Green (1988), concluding their research on informal learning through community participation and leadership, suggest that there are great possibilities for "rich and varied learning" on the basis of the knowledge and skills already acquired informally and note the added importance of the group context.

Goals, Structure, and Content of the Courses

Pardess (1988) states six goals for the Israeli community activists' schools: developing knowledgeable and capable local leaders; creating a reservoir of local leaders to develop programs suited to the community's needs; imparting knowledge in the areas of decision making, communications, locating resources and building contacts outside the neighborhood; learning how groups work; developing sensitivity to community needs; and forming local leadership teams.

The courses are usually a local initiative by either the local community social worker (employed by the municipal department of social services) or the community activists themselves, who are familiar with the courses from their own communities or from neighboring communities. The recruitment is under the control of community worker, generally with the assent of local leadership. Thus it should be noted that the pupils in the course are already committed to community activism, and most are more or less experienced in some aspects of voluntarism within a neighborhood organization.

The Israeli community activists schools use a variety of techniques: lectures, discussions, simulation exercises, analysis of actual situations, practical projects with supervision, films, trips to other communities, meetings with formal leaders, and so on. The courses last about 6 months (80-100 hours spread over weekly sessions) and encompass communication and interpersonal skills, group skills, knowledge of the community and municipal authority, community development skills, team and committee work, and many other subjects of interest to the participants. (See complete list in Pardess, 1988, pp. 11-14; compare the subjects taught in the courses described and analyzed by Rohs, 1990.) The courses are financed from local and national government budgets, but they are given by public and private bodies (mainly professional training and educational organizations) and the participants, themselves leaders of their communities, are fully involved in the planning and execution of the program. (See Pardess, 1988. The project is well documented, but the documentation is otherwise in Hebrew.)

Research Design

Throughout the decade of the project, two partial surveys have examined the graduates of the courses (one surveyed 24 courses and the other 5), but their data were gathered no later than the time of the courses' completion. (their findings were written up in Hebrew for internal distribution only, and were never published.)

In 1988–1990 the authors, aided and backed by a small steering committee, conducted a survey of graduates of the 144 activists' courses given from 1980 to 1988. Questionnaires were sent to all 1,800 graduates (the figure at that time) and 1,070 graduates' questionnaires (59.4 % response rate) make up the data base.

The questionnaire was deliberately kept short and simple and includes four parts:

1. base data on the course – where, when, at what level (there are a few more advanced courses), and which training organization executed it;
2. current community activity;
3. self–evaluation of relevant knowledge and skills, and the extent to which the course contributed to the respondent's functioning in general, specifically as a community activist;
4. individual socioeconomic and demographic data.

The questionnaires were sent to all graduates via local community workers. Some 800 questionnaires were returned throughout 1988 and the first months of 1989. In the summer of 1989 a small group of students was employed to visit communities from which no questionnaires had returned (presumably through lack of distribution). In this way close to 300 additional questionnaires were added.

Summary of the Findings

The data presented here are from 1,070 graduates of 144 schools of community activists in 73 different communities in Israel. The general profile would be of someone in his or her early forties, who had immigrated to Israel as a child, is married with children, a high school graduate, employed in an office or as a blue-collar worker, living in an urban neighborhood included in the government Project Renewal. He or she is active in the community, probably in a neighborhood committee of some sort, trying to get or keep his or her neighbors involved, planning or organizing, or working with outside organizations. He or she devotes an evening or two a week to this voluntary activity.

It was found that seven tenths of the graduates are still active in their communities. Though the scope of this activity is affected by the passage of time and, to a lesser effect, the number of hours invested in it (the two are obviously linked), none of the self-reported variables of knowledge, skills, and the degree to which they have been applied is affected by the time that has passed since the completion of the course.

The general profile of community activists shown here is not that of a marginal or lower-class citizen, but a member of lower middle classes or the "solid" working class (Wilson, 1963; "stable" according to Miller and Riessman, 1968), as most other studies of this kind have shown (Friedmann et al., 1988; York, 1977; Wandersman, Florin, Friedmann, & Meier, 1987). This finding reminds us yet again that community activity is yet another form of voluntary activity, and so conforms to the same behavioral patterns (Smith, 1975, 1980).

The data from this first stage of the research cannot evaluate the schools for community activists nor assess their results (a second stage of the research will attempt to do that). The findings described above are brought to supplement the meager data found in the literature and to bring attention to a program that may be of interest to community workers beyond Israel.

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The Contribution of Adult Education to the Family in the Community

Rina Cohen

Introduction

This paper deals with the relationship between the family and adult education, a relationship manifested in learning. The family as a basic and natural social unit maintains within itself learning processes, as per its changing needs. It is our claim that adult education can assist the family in maintaining and developing learning processes that can make a significant contribution to the family's survival, performance and well being.

Proper identification of feasibility factors, together with locating relevant learning programs for the family and community, and building suitable learning programs, these are the goals of adult education in the field of the family today and tomorrow, and it is these that we shall consider here.

A fresh plan in the spirit of the times

Family and community are settings that accompany man, it seems, from the dawn of time, and they constitute an organizational framework and a functional unit without which there is no possibility of existence or growth for the individual or society. The structure, values, characteristics and goals of society and community change with time and reflect the spirit of the age.

Given the need for adaptation to changes, an open-ended dialogue was created between family and community; in the setting of this dialogue areas of authority and responsibility are examined afresh, and the capacity for performance and organization of the family and community are examined in terms of their ability to provide relevant responses to new problems and needs. This dialogue means constant mutual influence between family and community.

Frenkl (1967) presents the change that occurred in the status of the family in a formulation tinged with irony: "The family in Western society once served as the central agent for discharging the roles today called the roles of welfare and education; whereas today it is the principal consumer of welfare and education and towards it are turned most of their resources." In our time there has occurred, therefore, a radical change in the status and function of the family and, in parallel, in the role and function of the community.

Signs of the times and their implications for the family and community

The main characteristics of the modern period are:

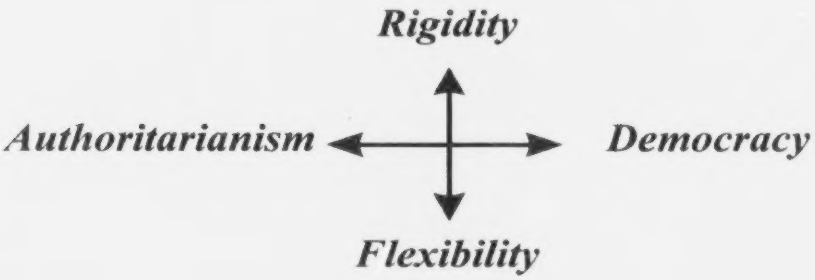
1. Reversal in strength, i.e. power and strength are in knowledge and thought.
2. Advanced technologies.
3. Uncertainty and seeming chaos.

4. Higher expectations of the individual from himself and society.
5. The blurring of boundaries.
6. Cultural pluralism.
7. Rapid and frequent changes.
8. Stress on equality and centrality of the individual.
9. Increase in knowledge, and democratization (universal access) of knowledge.

These overall characteristics have left their mark also on the family, have effected changes in its structure, on relationships within it, and on missions it is to fulfill. In the passage from extended to nuclear family, the "family models" multiply. The family structure has moved from a fixed hierarchy to a flexible structure, with a more egalitarian quality, and the absolute connection between gender and role has unraveled.

Division of roles between the sexes in the family is undergoing constant change. In parallel, the gap between the generations has narrowed and the differences between them have blurred.

The changes in family structures and in the whole social structure can be described as moving along an axis of rigidity-flexibility towards increasing flexibility, which in itself indicates an ability to adapt to changing reality, and along an axis of autocracy-democracy towards democracy, that is, greater equality, greater freedom, and respect for the rights of the individual.



It should be noted here that the new tendencies – which most of us may see as positive in extreme form – are liable, to lead to the collapse of the community and organized society. Total freedom (license) with no laws that gage and channel, does not allow the existence of a social system; absolute freedom that always gives preference to the rights of the individual is liable to leave no room for mutual commitment, which necessarily demands sacrifice and compromise, for they are the foundation of the whole social fabric.

And indeed it is shown by different studies, based on questionnaires and random surveys on the desirable image of the family (Olson, 1994), that people define a good family, one in which they would like to live, as a family in which rules are maintained and authority exists. The explanation for this is, apparently, simple enough: people tend to seek security, and security is bound to stability, permanence, maintenance of intimate relationships, and clear boundaries.

The contradiction that emerges here between clear Zeitgeist and hidden promptings of the heart, stands at the heart of indecision/ambivalence, dilemmas, and not a few situations of conflict and stress at the personal, family and community level.

It should be recalled that units, even whole communities and societies, stand at different points of proximity and distance vis a vis the modern Zeitgeist. The cultural shift from tradition to modernity, in which many are caught, greatly heightens the difficulties and dilemmas.

Changes in functions of the family and community

Concomitant with the change in the structure of the family and community and in the nature of relationships within and between them, their functions have also changed. Toffler (1992) states that the Industrial Revolution effected changes within the family by removing from it many of its traditional functions:

1. Education shifted to the schools;

2. Care of the elderly shifted to the state;
3. Labor shifted to the factory.

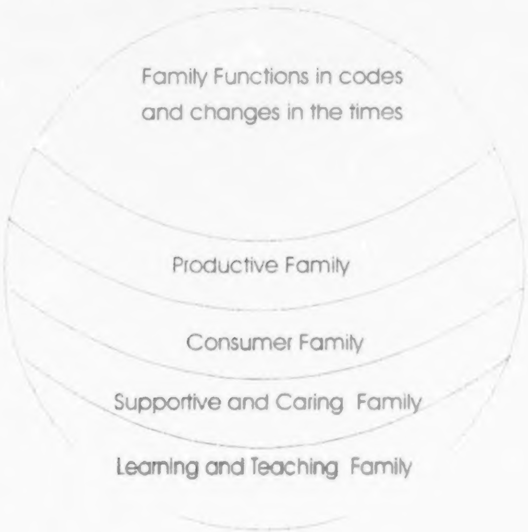
Effectively, the overlap between the family as an economic unit and the family as a social unit was broken. The productive family, in which there was an overlap between the social entity and the economic entity, turned into a consumer family and a caring and supportive family, with separation and diminution of dependency between family and household.

The modern family is more focused on support and care, and less on productivity and economics. The family is expected to be warm, loving, nurturing and concerned. Families in modern society continue to exist as long as they are able to fulfill these expectations; when difficulties arise in personal and emotional relations and there is no support or encouragement, then families are liable to fall apart.

It can be assumed that in our constantly changing world, in which personal and social development depends on command of knowledge, the function of learning and acquisition of knowledge will be more and more emphasized. Already learning and learning processes occupy an important part of family life and need not a little of its resources – especially in as much as it concerns the younger generation. With culture, knowledge, and the changes surrounding study, these processes will continue to occupy a greater and greater part of family life and will engage youngsters and adults together.

Changes in focus of family functions

The goal:


Family Functions in codes and changes in the times
Productive Family
Consumer Family
Supportive and Caring Family
Learning and Teaching Family

1. Development of awareness for the need and possibility of improving quality of life in family and community through acquisition of knowledge.

2. Establishment of social norm of learning family functions. Steinhauser (1983), who developed a model to describe the process of family functioning, divides the aims set before the family into three types:

- Basic aims of caring, protecting, and providing.
- Aims of development - growth and change - based on learning.
- Aims in situations of crisis.

Performances/fulfillment of an aim includes identification of the subject or problem, examination of alternative approaches, application of an approach or approaches that were selected, and evaluation of the results.

On the way to fulfill these goals, the modern family is ambivalent about the following issues (Cohen, 1996):

1. Alone and together – finding the balance between individuality and privacy on the one hand, and intimate relations and cooperation on the other;
2. Family and work – finding a balance between investment in the two settings; the question of two careers in a family, the current/contemporary development of working at home for outside interests;
3. Egalitarianism – sharing jobs and responsibility between spouses in bearing family burdens;
4. Authority, permissiveness and responsibility in children's education – use of authority and varied means of education in a general social climate of democracy;
5. Privilege and responsibility in the family – finding a balance between the claim for practice of the individual's rights, and the responsibilities and obligations to the nuclear and extended family.

Learning - focus of the meeting of adult education and the family

In order to fulfill its aim of coping with the dilemmas which accompany it, the family in our midst needs support and aid in the field of knowledge, in the field of skills and training, and in the field of personal awareness development.

The contribution of adult education to the family and the role bearers within it – the couple in the relations between them and in its relations, as parents or grandparents with the children – is tied to the three areas of knowledge and the three types of resources from which adults are supposed to derive their strength.

Advancing the family's abilities from the point of view of adult education, is therefore based on learning. Morgan (1979) defines learning as a central process in man's behavior, and present in everything the individual does and thinks. Learning has an important role in language, opinions, art, aims and personality. Learning is defined as a permanent and relative change in behavior, which appears as a result of practice or experience.

Another important idea in this context is "learning" – learnability. In our context the question is asked if a family, family-ness, and family roles can be learned; and if so, by which things and methods, settings and means.

Regarding the nature of learning and its sources, there are three main concepts that address the manner of learning by the individual, and we consider them mutually complementary and simultaneous:

1. **The concept of learning as a reaction to stimulus**. Learning, according to this, is a result of relations of stimulus-reaction between the individual and the environment. The individual will learn everything that receives reinforcement from the environment and will refrain from learning when he receives negative reinforcement from the environment. This is, more or less, Skinner's behaviorist idea.
2. **The concept of learning as a social occurrence**. Bendora (1969) emphasizes that learning is done mainly by imitation – in the early stages of life in the family, and in later stages by imitation of friends, teachers, etc.
3. **Internal learning**. Learning that appears in the wake of processes – mainly unconscious – that occur within the individual in the wake of his personal development which has, of course, an effect on his social interactions.

These three manners of learning exist in the family by way of the units that comprise it. However, in order to get to the root of understanding the concept of "learning in the family", it is desirable to examine the ways of learning in the organization according to the understanding that sees the family as the prime, basic social organization.

Argeris (1982) defined three forms of learning as central in organizations:

1. Learning in the first cycle: This is learning that takes place in the organization as a reaction to certain stimuli in the environment, for example, the study that takes place in the family regarding expectations

from the school system following a letter of announcement or request that arrives from the school.

2. Learning in the second cycle: this is learning that takes place when the organization examines the basic understanding, standards, and norms it has set for itself, for example, the learning that takes place in a couple following the birth of a child, which makes them examine anew the topic of responsibility and division of labor between them.
3. Learning in the third cycle: this is learning that the organization learns regarding learning needs themselves, learning abilities and mechanisms, and the possibility of improving them. For example, a family comes to conclusions from events that took place within it – from a quarrel, for instance, – and reaches operational decisions of some sort or other; while doing so it learns about its ability to learn, its ability to reach conclusions from mistakes and crisis, and to improve, on that basis, its internal relationships.

Factors that influence learning feasibility in the family

The point of departure is that individual and family learning exists in the family in any case, at all times and continuously. Senge (1990) writes that people are born to learn. Children are born completely equipped with a need that knows no satisfaction, a need to look into things and to experiment/experience. Deming writes, in a similar vein, that people are born with a hereditary motivation, self-esteem, self-respect, curiosity and ability to enjoy learning. In the Jewish sources, learning constitutes one of the main bases for maintaining a family: "For I knew him, so that he should command his sons after him"; "And you shall teach them to your sons and speak of them" – this is the substance of the role of the parents regarding their children.

One can identify four factors that increase the chances of realizing learning in the family:

1. Great instability in the environment around the family – a dynamic and "noisy" environment.
2. Critical level of error – to what degree ignorance and errors committed due to ignorance are liable to endanger continued existence of the family as a unit and of its members as individuals.
3. The level of education of "leaders" of the family, i.e. the adults.
4. The importance that the family leaders according to learning – the time devoted to it; the interest they show in it; the reward that they accord it and the respect they show towards it; the actual deployment of the family to the act of learning itself.

As a rule, one can say that changes in the external milieu of the family, such as a change in the surroundings of the dwelling, change in the econo-technological milieu, and change in the educational-cultural environment, constitute a stimulating background for the development of learning in the family. Likewise, changes in the "internal landscape" of the family, such as change in structure – expansion or retraction of the family, crisis and natural developmental processes (aging and such) are also factors for the formation of learning in the family.

Knowledge of the family in adult education

The acquisition of knowledge and understanding of the subject of the family in the setting of adult education includes several areas:

1. **The family as a set area of knowledge**: learning about the family, its roles, its development, its forms in different societies, factors that influence the structure of its characteristics and its relations with the community and its institutions.
2. **The family as an area of functioning and activity**: learning family roles – "coupledom", parenting and grandparents, and acquiring functional skills such as communication skills, development of personal awareness of the performance of these roles.

3. **The family as a social and cultural value**: that is, as the object of an attitude for determining policy, for developing settings for activity and learning in adult education.
4. **The family as a setting for learning**: the family as a promoter of learning programs and learning processes regarding the individuals within it and regarding itself as an integrative unit active and functioning for the realization of its goals.
5. **The family as a consumer of learning**: the family, as the first framework in which learning occurs, is practically the natural framework for maintenance of learning. Development of the family as a unit that consumes learning, and development of learning mechanisms in the family, are among the concerns of both the family itself and of adult education.

Activities to strengthen the family

The aim of adult education activity is increased well-being and wellness of the family through cultivation and development of family roles. The "password" is: strengthening the family on the basis of health and well-being. To that end, the activity of adult education concentrates on the development of settings for family guidance and instruction through a network of study groups throughout the country.

In order to institutionalize this activity, to include within it all family roles, to make it available, convenient and relevant, the idea of opening and operating a "Center for the Family in the Community" in the Division of Adult Education has occurred.

The Center would act:

1. To promote and improve family performance.
2. To promote and improve its members' performance ability in their changing family roles.
3. To develop the family's strength and fortitude.

4. To develop and promote thinking characterized by an orientation towards family affairs among those who determine policy and provide services in the community.
5. To develop family "togetherness".

Basic premises

1. The family as an organic unit can improve and promote its performance through acquiring knowledge, developing its skills, and deepening its awareness.
2. The community can promote family performance through operating a setting for learning and creating a shared family experience.
3. Mature people are interested and capable of learning and acquiring knowledge in order to improve their quality of life.

Principles of operation

1. The Family Center will operate according to principles of mental health and education.
2. The Family Center will operate according to principles of community development, i.e. will involve residents in subjects of education, promotion, and follow-up in the areas of its activities.
3. The Center will operate as a center for entertainment and recreation, which go integrally with family learning.
4. The Center will operate with professionalism and responsibility.
5. The Center will operate with novel and up-to-date means.
6. The Center's activities will be available and within reach of the different families in the community.

We believe that the Family Center, which will operate on the basis of the principle of operation indicated above, will make a significant contribution to both the family and the community.

Summary

Family learning is a need that arises with: rapid change, in a dynamic and rich environment, raised expectations, and advanced technologies.

In order to function and enable its members' adaptation, integration and discovery of ability and possibilities, the family must absorb and process a great deal of information and knowledge, identify alternatives, choose from among different options, and act toward realization of choice. Maintenance of such processes in the family depends absolutely on the ability to learn on the part of the family members as individuals and the family as an organization and system.

Learning is always done by individuals, and turns into family learning when the results of personal learning also become family heritage, i.e. the heritage of additional people in the family. In order that family learning should be able to exist permanently and continuously, it has to become a family value – in other words, an element embedded in family culture.

A Family Center engaged in passing on knowledge, developing skills, performance, and learning skills, and cleaning a social support creating network according to principles accepted in adult education can, in our opinion, aid the family in fulfilling its goals, in satisfying its current needs in the various areas of its performance – mainly in the area of learning – and in enabling discussion of existing dilemmas which accompany family and community in Israel.

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Basic Education fot Immigrant Adults

*Hagoshrim Project**

Yaffa Shuster

The Magid Institute for Continuing Education

Background

The State of Israel absorbs immigrants from many different cultures. It's obvious that these immigrants bring with them their own culture and language, the Ethiopians being no exception to this rule.

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* "HaGoshrim" Project, described in this article, was conceived by the writer of this article, a doctorate student at the school of Education of the Hebrew University, and was developed by her in cooperation with Dr. Dov Friedlander, Psychologist and Director of the Martin Buber Center for Adult Education at the Hebrew University. The project was adopted as an experimental project by Dr. Meir Peretz, Head of the Department of Adult Education of the Ministry of Education, Culture and Sport. Joint-Israel, the Ministry of Absorption, together with the Ministry of Education, Culture and Sport and the Buber Center established a steering committee which accompanies the project. Scientific advisor: Prof. Dov Bernard Spolsky, the English Department, Bar-Ilan University. Prof. Spolsky was formerly a lecturer in Anthropology, Linguistics and Education at the University of New Mexico and participated in educational projects for members of the Indian Navaho tribe. He has published articles and books on the subject of Bilingual and Multilingual Education and was an advisor in this field to various governments and other agencies in the world.

Living in Israel today, there are close to 60,000 Ethiopian immigrants who arrived in Israel in two waves: 1984-1985 (Operation Moses) and in 1991 (Operation Solomon). The mother tongue of 95% of Ethiopian immigrants is Amharic. The rest speak Tigranya. Despite the differences in language, both use the same writing system. Amharic is the official language in Ethiopia and the language of instruction in schools until grade 6. From grade 7, the language of instruction in schools is English for all subjects other than Amharic.

One of the most outstanding characteristics of the Ethiopian immigrants' culture is that it is mainly an oral culture, a spoken culture (*Saga of Aliyah*, 1988).

The major components characteristics of the oral culture:

- a clear and organized social hierarchy, where the elders of the community and the extended family are given the main role of educating and guiding the younger family members. The elders are thought to have a vast knowledge of their history and culture and they will pass on this knowledge to the coming generations.
- Development of advanced conversational discourse skills, which is the key to acquiring knowledge and general social standing. A command of the secrets of conversation means a good knowledge of a rich vocabulary, proverbs, tales, idioms, synonyms and more. Not less important is the knowledge of socio-linguistic rules: whom to address, when and how, when silence is required, how and to whom one can approach with a problem, etc.
- Development of special memory skills to preserve the myths and traditions of the culture, such as rhyme and the use of musical means. Also the use of local culture, such as stones and branches organized in certain ways, as a language of its own, that can be used to draft a contract or as a reminder.

Ethiopian Immigrants in Ulpanim (Hebrew Schools) - What is the Problem?

Ethiopian immigrants receive twice the standard amount of time in an Ulpan. They study for 10-12 months in a Hebrew Ulpan. It is clear, however, that most of them (about 80%) completed the elementary Ulpan (Ulpan A) without any knowledge or a very basic knowledge of the Hebrew language. In order to assess the secret of this lack of success, the Ulpan study programs for Ethiopian immigrants were studied and it was discovered that the teaching staff, teaching style and curriculum were not sufficiently adapted to meeting the needs of these immigrants for language acquisition.

Project "HaGoshrim" was developed as a result of the above-mentioned failures. According to the data received, the Hebrew Ulpans succeeded in teaching the language to immigrants with a previous school background. Nevertheless, after 2 cycles of Ulpan (about 20 months of tuition), most of the immigrants had only a basic knowledge of Hebrew.

What is the problem: a self-fulfilling expectation? the environmental backwardness of those from an "underdeveloped culture"? culture shock?

Project "HaGoshrim" tries to deal with these questions, by relating to the culture, the language and the educational background of Ethiopian immigrants as the dominant components in their learning skills when learning a second language – Hebrew. This is a holistic approach to the problem. (Vygotsky, 1986: F. Smith, 1988; Moll, 1990). According to this approach, in grasping a whole language, each student develops in the process of acquiring the language his own culture, values and special interests. Each develops the strengths characteristic to him/herself, which means there are no "culturally deprived". Adopting such an approach for the student is essential for those dealing with literacy, but it is also essential for the development of real democratic education. (Goodman & Goodman in Moll, 1990, p. 226).

The aim of the program is to enable adult Ethiopian immigrants who lack basic education to acquire Hebrew literacy, while using their knowledge and their way of thinking. This was the basis for designing a special program that combines skillful school instruction, teaching reading, writing and math in the students' mother tongue (Amharic) in the first stage and in Hebrew in the second stage of the program. The teaching is done by "goshrim" who are educated Ethiopians, bilingual (Amharic-Hebrew) and bicultural. They received their training to be bilingual teachers of basic education from the Martin Buber Center for Adult Education.

Aims of Project "HaGoshrim"

The central aim of this program is to provide the students with basic literacy, in the first stage, in their mother tongue, Amharic (L1), and, in the second stage, in Hebrew (L2). Another important aim is to impart upon the students the socio-cultural knowledge of Israel and to motivate them to continue with general and/or vocational studies.

Basic Literacy in Amharic includes:

- basic level of reading: short, simple notes, letters; information sheets (e.g. from the Ministry of Absorption); newspaper headlines and simple articles;
- basic level of writing: motoric ability to write the letters; writing notes, short, simple letters; filling a simple questionnaire;
- basic level of mathematics: knowledge of the numbers and their quantitative values (up to 1000); written exercises of addition and subtraction; addition and subtraction which include carrying over tens and hundreds (up to 1000);
- acquisition of knowledge about Israel and a basic knowledge of the world: strengthening this knowledge, understanding and awareness of the various organizations with whom the immigrants are in daily contact, such as kindergartens, schools, banks, health funds, etc.; introduction to the governing and welfare institutions in Israel (through

lectures and field trips); acquiring a basic knowledge about the world (lectures of current affairs).

Basic Literacy in Hebrew includes:

- oral comprehension in everyday conversations, and basic Hebrew study in the classroom; ability to express oneself verbally in everyday conversation and in the school context.
- basic knowledge of reading Hebrew: ability to read signs, labels, simple notes and letters; ability to read newspaper headlines and simple articles; ability to read easy learning materials and simple instructions.
- basic level of Hebrew writing skills: motor ability to write all the letters in print and in script; ability to write simple notes and letters; ability to fill in simple questionnaires and to do simple writing exercises.

Structure of the Program

The program is intended for immigrants of Ethiopian origin, adults aged 18+ (also those younger who are married with families), who have had very little, or no formal education.

Scope of the study program: 600 teaching hours, about half in Amharic and the other half in Hebrew. In the first half of the program (given, as said, in Amharic), the studies include reading and writing in Amharic, math, lectures related to the day-to-day life of the students and educational study trips. Towards the end of the first half of the program (approximately after 250 teaching hours), the Hebrew teaching commences, while gradually decreasing the hours of instruction in Amharic. At this stage instruction in Hebrew focuses only on speaking and listening comprehension. The teachers are trained to use role-plays in Hebrew and take educational trips relating to daily life. Gradually the teaching in Hebrew will increase to include reading and writing. During the second half of Ulpan "Hagoshrim", the number of tuition hours in

Amharic is decreased from 9 to 3 hours weekly, until the end of the course.

Training of the "Goshrim" (the teachers of the course)

Two training sessions of "Goshrim", intended to teach in these special Ulpan courses, were trained at the Martin Buber Center in 1993 and 1994. In the first session, 24 "Goshrim" were trained, and in the second – 23. The length of the training program was 100 hours of academic studies over three weeks.

Subjects taught in the course were: the meaning of second language acquisition, the transition from an oral to a written culture, teaching a second language to illiterate adults, immigration and culture shock, Ethiopia-Israel - cultural differences, teaching the Amharic language – comparison with Hebrew and other semitic languages, teaching math to adults who don't have a basic education, observations, and group and individual guidance to course participants.

An integral part of the course program is the on-site observations in the living areas of the Ethiopians, where the "Goshrim" intend teaching. The observations, both the natural and the participant, were planned to serve as a means for introducing and opening the course. The participant observations included in-depth interviews with professionals and members of the Ethiopian community. Their aim was twofold – to learn the situation on-site, and to serve as a means for opening a class of Uplan "Hagoshrim" immediately after the course. These observations were carried out amongst the managerial ranks of the various institutions and the Ethiopian immigrant population itself.

Both sessions of the "Goshrim" courses were a great success, and they created a precedent for establishing an organized academic training for bilingual teachers in Israel.

Application of the Program

During 1994, 2 different cycles of Basic Adult Education courses were opened for Ethiopian immigrants, using the "Goshrim" method. The first cycle of classes was opened by graduates of the first course, in the beginning of 1994. Many of the Ethiopian immigrants still lived during this period in the caravan sites, as such the first courses were opened at those caravan sites.

The second cycle of classes was opened in July 1994 by graduates of the second course, and their work was concentrated in the permanent living areas of the immigrants.

The "gosher" was responsible not only for the teaching, but also for recruiting the students and coordinating with the various authorities, such as the local municipalities, the Department for Adult Education in the Ministry of Education, the Ministry of Absorption and others.

In the first classes thirty students studied for 3-4 months in the first cycle of the courses. The students' response was good, as was the response of the local authorities in the different sites. Despite all of this, the courses never reached completion. The reasons were that the existing educational system found this experimental project hard to digest, plus the fact that this was a period of transition from the caravan sites to permanent housing, which didn't enable organized and relaxed studying.

In the second cycle of the course, there were about 85 students in 6 classes. 3 classes completed the majority of the study curriculum, the 3 other classes completed about two thirds of the curriculum.

Research Questions

1a. Which Hebrew language skills (speaking, listening comprehension, reading and writing) did the students acquire from project "HaGoshrim"?

1b. Did the time devoted to basic studies in Amharic cause any damage whatsoever to acquiring Hebrew language skills?

2a. Which Amharic language skills (general knowledge, math, reading and writing) did the students acquire from project "HaGoshrim"?

2b. How did the program contribute to narrowing the gap in the education of students who lacked a basic education?

Methodology

The evaluation system that was devised included the following means:

Tests in:
Hebrew writing;
Amharic writing;
Math;
Reading comprehension in Hebrew;
Reading comprehension in Amharic;
Listening comprehension in Hebrew;
Speaking Hebrew;
An attitude questionnaire.

Since this is a population of students without a basic education, it obviously is not familiar with test taking skills. Because of the fear, in essence, of the practice of tests (that cause anxiety to the examinee who is unfamiliar with such a practice) and therefore the results received might not reflect the skills acquired that we wish to measure, it was decided to hold some of the testing individually. On the other hand, doing individual evaluations on such a wide scope can hamper the credibility of the results. Consequently, it was decided to combine assessment of performance within the group in the classroom with individual assessments.

The writing skills tests in Hebrew and Amharic, as well as the test in math, were given in the class as a regular test. The reading comprehension tests, in Amharic and Hebrew, were carried out individually (examiner-examinee). In the reading comprehension tests the examiner also performed an observation of the general literacy orientation of the examinee to the Amharic newspaper that he received. Listening comprehension tests, speaking in Hebrew, and the attitude questionnaire (in Amharic) were also carried out on an individual basis. The tests were carried out in an identical manner in all the sample classrooms and in the experiment control classes by Mr. Shem-Tov Zimro, who has experience in community work and teaching Ethiopian immigrants - both children and adults. As a result of the complexity of the evaluation tools, the examiner had to go through a long series of meetings, the aim being to prepare him to skillfully and uniformly carry out the testing in all the sample classrooms.

The Sample

Seven classes of Ulpan B for Ethiopian immigrants participated in the sample, and the number of examinees was 50, both male and female students. Full results were received for 45 of those examined.

Three of the classes learned bilingual basic education, based on the principles of the "HaGoshrim" program: four classes studied in an ordinary Hebrew Ulpan (where the language of instruction is Hebrew only): three of these classes had an Ethiopian teacher who taught the regular curriculum for Ulpan B and used her knowledge of Amharic mainly for translation purposes.

The fact that all the teachers, except for one class, were Ethiopian immigrants themselves was especially important, as this helped to cancel this factor as a reason for the relative success of the experimental program.

Results

The results presented here relate to 45 participants in the experiment for whom alone we have complete data.

In relating the results of the tests to different variables (age, previous formal education, date of aliyah and sex), we can see a few clear tendencies:

1. The variable, length of previous Ulpan studies (Ulpan A), showed little correlation with the Hebrew writing tests and math. As to the rest of the tests – no relationship was found between previous Ulpan studies and these results. This data serves as an indication of the importance of the methods used in this experiment.
2. 5 of the tests (reading comprehension in Amharic, writing in Amharic, math, reading comprehension in Hebrew and writing in Hebrew) indicated a high correlation between each other. This relates to the effect of the abovementioned test.
3. There were signs of a high correlation between the 5 tests and the rate of formal education in Ethiopia. This confirms the effect of formal education as mentioned.
4. Men were more skilled in Amharic than women. Also in other tests, the men achieved slightly higher scores. This also relates to the influence of formal education, as the men had a slightly higher formal education than the women.
5. The variables of number of years in Israel and age were inter-related and showed a negative correlation with the test results. One may assume that this factor indicates personal differences between the different waves of aliyah.

Discussion

The central findings from this evaluative study of the "HaGoshrim" Project firmly confirm the assumption concerning the importance of the "basic education" factor that was conveyed to the student in his/her mother tongue, within the process of acquiring a second language.

In response to question 1b, it became clear that teaching literacy skills in the Amharic language, as well as the teaching of math, did not harm or disturb in any way the level of the skills that were attained in Hebrew. The opposite is true in the case of Group 1 (the group with the lower basic education), their achievements in Hebrew even rose about 10% above the achievement of the members of the group who dedicated all their time to learning Hebrew.

In response to question 2b, it is clear that the students in the "HaGoshrim" program classes that began their studies on the basis of basic education for three years or less, reached in math, on average, the level of 4 years of formal education in the subject. Likewise, their ability in reading and writing in Amharic reached a level, on average, of 2-3 years of formal education. This means that the "HaGoshrim" project began to fill the gaps of basic education that were obvious amongst the Ethiopian immigrants, in that it gave them basic literacy skills in Amharic and Hebrew, and a basic knowledge of math.

The fact that most of the comparative groups had an Ethiopian teacher emphasizes that the dominant factor in the success of the students of the program was the content – **the possibility to receive a basic education in Amharic**, and not the fact that the teacher spoke the students' language and was of the same origin.

It must be stated that it is clear that it would be impossible to teach these students basic education in Hebrew, because of their low level in Hebrew. The only way to give them a basic education was in their mother tongue. In Amharic they received a **complete education**: reading, writing, math, and Israeli every day knowledge (up to 4 years of education).

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Returning from the Dark

On the educational rehabilitation of ex-drug addicts.

Graciela Spector

The Department of Adult Education in the Ministry of Education in Israel fulfills an important social role and caters to all kinds of populations. It is my intention in this paper to draw the attention of policy makers to a specific population which, in my opinion, could be helped in a very significant way through an increase in educational intervention programs: the population of ex-drug addicts. Since they have generally failed at school, it would be extremely important to rechannel them back into mainstream society through educational activities that would help them feel a sense of belonging to the normative society, and thus feel strong enough to stay free from drugs. It is the Ministry of Labor and Welfare which takes responsibility in Israel for the treatment of addicts and their families. Once the therapeutic activity is completed, the Ministry of Education should complete the rehabilitation of ex-addicts by helping them feel at home when coming back from the dark.

Portrait of the Client

I. The "Clean" Addict

The drug addict has finished therapy. He has even started to work. Nevertheless, he feels empty.

He got rid of the drug. We have patiently helped him to solve his psychological problems, take care of his physical symptoms, rebuild his family life, repay his debts. He has succeeded in doing so. But he nevertheless feels empty.

It reminds me of the observation Winnicot (1986) makes about mental health and his claim that it is not enough for a person to be considered mentally healthy to be free of pathology: he has to feel alive!

It is as if by the end of the therapeutic process we have forgotten to press a certain button: we fixed the machine, but it does not start to work. This forgotten button is related to a dimension far beyond therapy: the search for the meaning of life. Most therapists feel at ease when relating concepts such as diagnosis and prognosis; they seem to consider they have less to do with the meaning of life. This question does not pertain to the therapeutic process, but to life itself.

II. The Ex-Addict: A Semantic Problem?

I would like to follow Winnicot when he relates the meaning of life to the True Self, to play and creativity. All these concepts stand, in my view, in a very deep relationship to one another. Of course, in this region of life all human beings are equal. After all, in order to be a therapist no one is required to be creative, or feel deeply alive, or allow oneself to play and be spontaneous. In fact, we know that this profession is deadly serious!

When the drug addict has completed treatment, we call him an ex-addict. I have to admit that I feel a deep reluctance to explain this expression. My ears add: "and perhaps the addict of tomorrow…"

Thus, I want to offer an alternative category - at the same time more general and less stigmatic – in order to relate to those who have completed treatment: that of "drug-affected".

A "drug-affected" person is someone who has deposited several years of his life into the hands of the drug. He is someone for whom there exists a huge gap between his chronological and psychological ages, because the drug has "robbed' him of several meaningful years, and the experiences, interests and feelings of individuals of his age are unknown to him. He thus feels alienated, a stranger among his peers.

By employing this category, the addict is viewed in a non-stigmatic way, and is placed right at the beginning of the bridge leading to the wide society, to the place in which you and I are living.

It is not that at this side of the world people are free of problems, but they are together, struggling with the difficulties of life, without being alienated and rejected. They have at their disposal mechanisms of escape from the stress of modern life, and many times they can be creative and feel alive. This is the place that drug-affected persons should start inhabiting after completing therapy and occupational rehabilitation.

III. Finding the Way Back to Life

At this stage, it is necessary to find creative ways to allow for the beginning of the process of searching for the meaning of life.

We know that generally the drug addict is a "professional failure": he has failed at school, which got rid of him at a relatively early stage. He has not succeeded in completing his army service. Of course, no army can successfully deal with this kind of "problematic" soldier. At best, his family feels pity for him and does not expect him to succeed.

Is it that that things were like this for the addict from the moment he was born? I prefer to follow Winnicot and Kohut and think that it is not necessarily so. During certain periods of his life - even if only as an infant - our addict had probably felt loved and cared for, admired and wanted. He saw himself reflected in someone's smile. Together with the painful experience of his life as an addict, in a remote region of his memory, all these good experiences must be treasured. Far away, but present. If this is so, our only hope to help him is by allowing him to remember them. Because at that same place there lies also his creativity and his reason to be alive. The roots of all the good things that can happen to him in the future lie deep down there. It is the thread that will lead him out of the dark.

Portrait of School

Generally, the person affected by the drug has been previously hurt by the school system. It is not necessary to subscribe to the most radical approaches in education in order to agree that school is especially well suited for middle class children, who are capable of responding to the demands exerted by school without having to make a special effort. The addict has attended school, but not for long. It is possible to accuse him of all sorts of sins. And he will certainly agree with you: when his peers were studying and preparing their lessons for the following school day, our adolescent was wandering the streets, falling into its sweet temptations. Many addicts will confess that "they were not capable of seizing the opportunity school had offered them". They will tell us all sorts of stories in which they appear as irresponsible and careless.

Let's agree that this is only half of the truth. The other half of the story is the incapacity of the school system to adapt itself to the special needs of its poor and disadvantaged students.

We have no statistical data about years of schooling for Israeli addicts, but the impressionistic assessment made by authorities and therapists I have talked to, plus my own experience, allow me to hypothesize that most addicts seeking treatment have not completed 12 years of schooling. The average years of their completed schooling is about 8-10 years. This population also includes many illiterates, who seem to have been "guests" only at school, without learning almost anything at all.

It seems, then, that a certain percentage of dropouts will later become addicts, although it is true that we do not know the extent of the phenomenon in Israel.

At this point, I would like to address in more detail, the relationship between schooling and the disadvantaged, as the basis for the specific kind of intervention I will propose later in this paper.

I. The Ethos of School in Israel (*)

Endless books and educational projects are proof that in Israel there exists a deep awareness and a strong commitment to solving the problem of the disadvantaged. On the ideological level, Israel has always been committed to equality among its Jewish population, and has felt responsible for achieving it. Despite this, there is a feeling that the level of success achieved bears no proportion to the investment, both at the emotional and the material levels.

Moreover, the problem of the disadvantaged does not take place in a social vacuum in Israel. On the contrary, as we approach the end of the century, Israel faces social conflict and polarization, which are accompanied by an attitude of ambivalence towards its basic values. Among them, there is a mounting tension between the collective orientation and the individualist one. In such a situation, marginal populations feel alienated and drifting away from the center of civil and individual oriented society.

Although it is during adolescence that the problem of marginality becomes more pronounced, undermining all efforts to invest energy in the learning process, this does not mean that the problem starts at this stage. It had already begun with the growing awareness of the child, throughout his elementary education, of being maladjusted to the school environment. It is at puberty, though, that this frustration at times is

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(*) The following two sections of the paper are based on the paper by Sharlin and Spector (1991)

expressed through disruptive behavior, causing a problem which can no longer be contained by the traditional punitive measures that school has at its disposal. Once the problem can no longer be ignored, the child must be expelled or taken out of the formal school environment in order to allow the school to continue functioning.

Such an easy solution does not fit with the ethos of the Israeli educational system, which stresses equality and universality as its very basis. Throughout the compulsory education stages, the system has created different mechanisms to ensure that the majority of pupils remains in the mainstream, even if not all of them are placed into tracks that eventually lead to full matriculation. All of the compensatory education effort in Israel, at those stages, is directed towards the effort of bridging the gap between the disadvantaged and middle class populations, keeping all the pupils within the limits of the normative educational system. In order to accomplish this goal, the system creates temporary enclaves within the school, like tracks, remedial classes, etc., which are primarily presented as transitory places for intensive remedial work whose official purpose is the re-channeling of the children into the mainstream.

However, the strife for universal participation in the normative educational system is challenged at the end of seventh grade. The system has to come to grips, albeit painfully, with the fact that it has not succeeded in its aim of equipping the whole population with the resources necessary to follow the path leading to matriculation.

The crisis erupts at the point in which the system has to select those who will eventually move to the central positions of society. Matriculation exams are one of the major tools employed by the system in order to perform the selective function. Only certain high school tracks lead at these exams, and thus entrance to one track or another already bears a meaning of selection. With the beginning of the selection process, the system can no longer postpone dealing with an alternative set of core values which focus on achievement. Thus, while throughout the elementary school, processes of ranking and selection according to achievement have received legitimization only for the internal needs of the school, by the end of seventh grade, the system feels that it has given enough second opportunities and chances for the re-channeling of those who had initially failed, and therefore it can now legitimately enforce the full consequences of under-achievement.

How is this reflected in the marginal pupil? It is evident that, as we have said before, the marginal pupil already feels that he does not fit in the system. He is bored, classes are difficult for him, he finds himself in "track C", the remedial class. Although he nominally belongs to the "main class", he finds himself most of the time in special frameworks in which he receives special treatment. Interestingly enough, his present position at the margin of the school society parallels that of his family in society at large, a position out of which school, – as a major integrative mechanism in Israeli society – supposedly was to extract him. This position leads him to feel different. But, until puberty, this difference is not related to social identity. It is only at this developmental stage that the youngster starts to relate to society at large, and starts questioning himself as to his social identity, his future possibilities, and the social groups to which he really belongs. This is the time when feelings of marginality emerge, threatening the development of an integrated social identity. He suddenly understands that he cannot belong just on the basis of primordial ties. He has to achieve in order to belong to the center of society. Otherwise, his place is in the periphery. The reaction to this feeling is, at times, resignation, or at other times, the investment of greater efforts to achieve. Alternatively, there can be outbursts of violent behavior which make it impossible to continue his studies in normative educational frameworks.

The social identity of the youngster is at crisis. He has two frames of reference. This is the beginning of an ambivalence in his social identity. The roots of this fragmentation lie in the disruption of the socialization process of children from lower classes upon entrance to the formal school system. Although it is true that all children suffer a crisis upon entrance to school, in middle class families the parents are the natural mediators of the new situation for their children. They are capable of explaining and mediating it. In the case of lower class families, since in many instances parents themselves have hardly felt at ease at school when they were children, they are understandably unable to mediate the new experience for their children. The school years, for these children, are characterized by the growing awareness that not only they, but also their parents, feel uncomfortable in the school environment.

The formal school system does not take any responsibility for this crisis. This is not surprising, since education as such, as separated from instruction, has always constituted an implicit process taking place mainly at the level of the relationship between teacher and students: the formative aspects of education have always been formulated in general terms, and no specific timetable has been established for their transmission, nor has any kind of evaluation been developed to test its results. This has been due mainly to the fact that formal education represents a continuation of the educational process started at home, and accompanying school throughout the entire process. This is true with respect to middle-class students whose values are identical to those of school and teachers. When we are faced with marginal populations, however, this assumption does not hold. Rather, for marginal populations, the formative process that started at home is suddenly disrupted. Formal schooling is, thus, for marginal populations, a process of re-education, of change, as opposed to continuity in middle class pupils. The consequences of schooling as re-education are felt in terms of a growing tension throughout the elementary school years that will erupt at the end of seventh grade, activated by the crisis of puberty. These feelings of not belonging are reinforced by the implicit messages of social rejection sent out by the school staff, feelings which escalate with formal placement in "alternative educational frameworks".

As in other modern societies, Israeli society considers the student role as the sole normative role for the adolescent. Over and above being a preparatory stage for further studies, the student role in this period constitutes the natural avenue for internalizing the central values of society, which are subsequently institutionalized in different sets of roles that will be assumed in adulthood. For those who remain within the formal school system, a smooth transition into adult roles can be taken for granted. The reason for this assumption is that the whole variety of adult roles can be said to be patterned around a reduced number of codes that are transmitted implicitly throughout a long period of schooling and gradually internalized by the student. This assumption of a smooth transition into adult roles cannot hold for those who have been incapable of internalizing the student role. The student role can be considered a prototype for successful incumbency of further adult roles organized along similar patterns.

II. School as the Main Road to Belonging (*)

Although receiving all sorts of different social groups, school adopts the strategy of engendering uniformity of behavior and values, irrespective of the social point of departure of the individuals comprising the student body. School teaches a uniform set of rules of behavior which children are expected to follow in order to ensure their physical safety and enable the learning process to take place. Moreover, it transmits the central values of society to all its students. These central values are often the social skills taught as part of school's training for desirable behavioral modes. Therefore, many theoreticians (Brown, C., Harber, C. and Henderson, P., Lesson, P., Tossell, T., 1988) allude to the necessity for school to take responsibility for the systematic development of social skills as tools for generating positive membership in one's society, precisely because acquisition of these skills attests to the internalization of society's central values which they reflect.

Since school is the institutionalized vehicle for the transmission of the central values of society, it holds the power of determining the future relationship of the pupil, - as an adult, - to the center of society. Regretfully, the Israeli school system has not been able to meet this challenge successfully. Educators have tended to define the problem of educational disadvantage in terms of underachievement, rather than focusing on the no less problematic aspect of membership.

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*See note on bottom of page 97

Some of the students drop out from the school system. The street is awaiting them with its temptations.

III. From School Towards the Career of the Drug Addict

Some of the kids have already been exposed to drugs during their high school years. Now the drugs constitute not only a way of escape from anxiety and frustration, but a way of life. They start the "drug addict career", one that leads to delinquency, jail, robbery, prostitution and physical decay.

These, then, are the clients of the social workers. After several years of drug use, when the body and the soul can no longer stand the suffering, they arrive in search of help. They start a long way of several detoxification trials, long therapy processes, which they leave only to come back some months later, in agony. Some of them finally succeed in finding their way out. But, unfortunately, many of them find themselves in the situation I described at the opening sentences of this paper: they are free from drugs, but with a painful feeling of emptiness. They do not belong. They neither see themselves as part of the family of drug-addicts, nor feel they belong to society at large.

They are ex-addicts. Narcotics Anonymous being their only home, they start a post-doctoral career: that of the ex-addict, a career which many times prevents them from crossing the bridge towards freedom. Among other things, the bridge does not seem especially attractive for them because there is no-one waiting for them at the other side.

And this is precisely what this paper is about.

IV. The Way Back

We need some people to help the drug-affected person to safely arrive at the other side of the bridge. Our task is to find a functional equivalent to the feeling of membership that school has failed in granting disadvantaged adolescents. We are clearly suggesting a process of re-education, signifying change. Lewin saw re-education as a task of "acculturation" that must affect the person's cognitive system, value orientation, and motoric (behavioral) system. According to Lewin (1951), re-education involves a change in action ideology; a real acceptance of a changed set of facts and values, a change in the perceived social world. All three are but different expressions of the same process. Thus, re-education requires a person's involvement in new groups with norms that contrast previous norms. Lewin characterizes a re-educative "group" as one whose norms include a commitment to inquiry, a willingness to face problems and to become involved in their solution, and a willingness to put ideas to an empirical test. Lewin elaborates on the social process whereby the desired change implied in re-education takes place. He claims that the individual accepts the new system of values and beliefs by accepting his membership in a group. This principle stresses the indispensability of groups as media for effective re-education. Thus, it appears that attempts to influence a person individually - through television, books and the like - and to bypass the group participation in the framework of which the change in conduct must occur, are not very likely to be successful.

The first condition is working in groups. The second one is to systematically expose the drug-affected person to the central values of society, through an educational activity that might be able to fulfill the function that school failed to fulfill in the past. Thus, it is necessary that the effort be conducted by the central agencies of society: the Ministry of Education, the universities, etc., since they have the power of granting membership credentials to society.

I am aware that many activities of this kind are undertaken with small groups of ex-addicts. What I am asking in this paper is to embark in a joint effort of planning them in such a way as to ensure that they will be at the disposal of every drug-affected person, and will not depend on local initiative or the fact that the social-worker has heard about the existence of a specific program.

It is my claim that the Ministry of Education and the Ministry of Welfare might be able to organize a general framework admitting as many variants as possible, in order to provide the different educational needs of drug-affected groups.

I will only refer here to the general lines I propose, while trying to make clear what is, in my view, the specific contribution of each institution.

Educational Rehabilitation: Granting Membership

As I previosly stated, school is the central institution which grants membership to society. In my view, the Department of Adult Education can contribute in an important way by organizing courses to complete 12 years of education. Moreover, through the system of Popular Universities, the Ministry can organize specific courses on different topics that might widen the general knowledge of students, such as: politics, philosophy, history, journalism, parenting, psychology, etc. The general aim is to help people who have left school and fallen into drugs to get acquainted with new directions in different fields of interest. Drug-affected persons should participate in regular courses, and not be concentrated in special groups, since the aim is to gradually help them feel at home with people who have nothing to do with the world of drugs. They should also participate in parenting groups, and thus learn to improve their functioning as parents.

It would also be of special benefit to organize encounters with poets, painters, actors, etc., in order to give examples of how to look for ways of expression. A dialogue with creative people will help drug-affected persons to feel their own sources of creativity, and will offer them new role models with whom to identify.

The Role of Universities

Many universities organize meaningful programs of social intervention. Students are role-models easily available, and it is possible to select among them people who might be ready to fulfill the role of guides to different institutions which are far from the scope of interests of the drug-affected people. Activities I suggest are visits to museums, cinema, theater, etc. In my experience, drug-affected persons do not know how to enjoy the leisure activities of their cities and towns. This kind of activity might be tutorial in essence, allowing for a deeper communication between the student and the drug-affected person.

An added way in which universities could help drug-affected persons is by exposing them to the values and motivations of people who devote their life to research. Through meetings with the teaching staff of the university, drug-affected persons would engage in a dialogue with them, listening to lectures about the different disciplines and about the researcher's own motivation to work in his/her field.

A third possibility would be to implement workshops in the departments dealing with art, in which students would engage in different artistic activities with drug-affected persons, in order to detect artistic tendencies and skills and suggest ways of further enrichment.

If the university will open its doors to drug-affected persons, they might find in it a source of inspiration, an invitation to think in new and creative ways, to ask different questions, to understand other people, other interests, and at the same time feel the universal needs of every human being: to create, to feel alive, to belong.

Concluding Remarks

The specific ways of implementation are, of course, much more varied and sophisticated, and they will emerge as a result of a dialogue between the different institutions. I have only tried to draw general lines in order to start exploring the huge potential of such a cooperative effort between some of the central institutions of society to help a population which feels alienated, segregated and rejected.

It is my hope that society will find the way in which to help people who have deeply suffered to come back from the dark. The benefit will be shared by everyone. People who belong have less need to embark in threatening activities and in delinquency. People who feel better can function as better parents and thus avoid future generations of addicts. It is in the best interests of society to try and help people leave the margins of society and come nearer to one another.

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Part III:

EDUCATIONAL INSTITUTIONS AND CULTURAL CREATIVITY WITHIN THE COMMUNITY

The Community School: Education via Partnerships

Yardena Harpaz

Basic Principles

First, basic principles regarding the process of education on the one hand, and, on the other hand, the principles regarding the community process will be pointed out:

Basic assumptions regarding the education process:

- Education is a process occurring in various environments.
- Education is a comprehensive process relating to the cognitive, affective, social, and creative aspects of the child's personality.
- Education is a process aspiring to actualize and develop the human potential.
- Education is a process not limited by time and location.

Basic assumptions regarding community processes:

- Citizens have the right, the obligation and the responsibility to participate in processes related to the operation of the significant institutions influencing their lives.

- All strata of the community have the right for equal opportunities, by expressing their needs and wants and finding suitable solutions.
- Various groups in the community have the right to autonomy that enables pluralism.

Basic assumptions regarding cooperation processes:

- Cooperation is expressed in a process leading to a situation in which various education agencies share authority and responsibility.
- Parents are responsible for their children's education; therefore, they have the right and obligation to be partners in the educational process taking place in school.
- Partnership between parents and environment with the educational process enables the creation of a climate raising motivation for learning and, as a result, improving academic achievements.

Community education sees the school as a crossroads for groups of people, subject matter, contents and organizations. A process occurs between them, contributing to the comprehensive quality of the academic, educational, social, cultural and community achievements of school children.

The actual expressions of this process in a community school are the following:

1. Creating mutual interaction between various agencies in the school's community which influence the children.
2. Offering knowledge, learning skills, behavior habits and value-education with the commitment to enable students to develop as active, involved, contributing citizens in the various communities to which they belong.
3. Combining internal school resources with environmental resources for actualizing the human, professional, organizational, physical, and financial potential that exists in students, school staff, parents and the community.

4. Creating an educational framework combining informal and formal education. This framework enables to relate to all aspects of the children's personalities (cognitive, affective, cultural, creative and social).

In order to facilitate the actualization of the above objectives, the association of community schools was established. Its role is to assist the school's leadership to actualize an approach combining school, family and community, aiming for the achievement of comprehensive academic, cultural and social quality.

The community education's approaches and methods create a main lever for achieving this quality.

The Community School: Characteristics and Method of Operation

Partners: participating in the frameworks from the organizational structure are the principal, teachers, parents, students and local authority representatives from various organizations in the community.

Objectives and Programs: a systematic process for learning, performing and evaluating policy. An annual program exists in the community school. This process is performed with the participation of all significant factors of the school's community.

Organizational Structures: the community school has an organizational structure including frameworks that facilitate partnership and cooperation in the decision making process which influences school policy and programs.

A Single Entity: community school programs combine compulsory and extra curricular programs – social, cultural, sports, arts, etc., – aimed at various target populations.

Resources: the resources of the community are based on the utilization of the human, professional, financial and physical potential within the various target populations.

A Community School is an educational institution trying to improve the process of learning and education by opening its gates to parents and environment influences (and vice versa). According to this approach the physical and human environment of the school serves as a resource for enrichment of various educational programs. The students gain experience in the neighborhoods and the community; parents, residents and various organizations contribute their expertise and experience to the school. In this manner, the children are educated to become active and involved citizens in the community in which they live.

Programs vary from school to school. They emerge from the needs and aspirations of the local community. Programs include: joint activities for pupils and their parents; activities designed to foster the development of community oriented student councils; cultural and artistic activities; sports, leisure time and recreational schemes; programs on ecology and environment, good citizenship and coexistence. The school conducts extra-curricular activities, extended programs beyond the regular hours and sessions which the formal educational system normally operates.

The school functions as an integrative-comprehensive system designed to influence and be influenced by pupils, their families, and the school surroundings. A community school forms a public council whose members consist of parents, neighborhood residents, representatives from the local municipality, other organizations in the neighborhood and the school staff. The function of this council (which forms committees on various topics) is to identify the needs, transform ideas into operational objectives, and help community school staff create a budgeted program in accordance with the policy determined by the council.

Among the prerequisites for the operation of a community school is the consent and readiness on the part of the principal to assume full responsibility for the expanded activity of the school.

Teacher involvement is absolutely necessary. Teachers must assume active roles in: encouraging parents to participate in developing programs and curricula with a community orientation, participating on various committees, etc. It is important that teachers identify with the responsibilities and commitment which derive from changing the institution into a community school.

We view the involvement of the teachers as an essential factor having the potential to ensure the integration of the formal system with that of the informal one.

The Popular University - The Classic Model Versus the Community Model

Paul Kirmayer

While there is no one single model of the Popular University either in terms of perception, content, methodology or organization, there are definite objectives, purposes, preferred orientations and priorities. These factors are a function and outgrowth of tradition, the result of a theoretical world view dictated in advance, or occasionally, in answer to a cultural – social need. In Europe, from its inception over 200 years ago, the Popular University has been deeply influenced by the specific reality of each country, such as the socio – economic background in England and the Scandinavian countries, the cultural milieu in France and Germany, or the need to protect the national identity, as in the countries of Eastern Europe.

Analysis of this extended period of development points, therefore, to the fact that there is not one single model but several, included among which is that of the Popular University as an intellectual expression of the community's needs.

The Classic Model

The traditional classic model of the Popular University, which, interestingly, still exists today in many European countries, is viewed as a means for widening cultural horizons. At first glance, this appears to be a somewhat vague definition.

The founders of the Popular Universities in Western Europe were strongly influenced by the academic universities as institutions of higher learning. That influence explains the use of the term 'university', with the additional word 'popular'- meaning on the level of the population. The "Popular" University was intended for the general population, particularly for adults who had had no exposure to certain fields of knowledge during their years of schooling. The plan was to establish a structure similar to that of the university, wherein both the lecturer in the new institution and the methodology employed would frequently come from the university. This situation can readily be seen today by visiting Popular Universities in Austria, Germany, or Eastern Europe.

When in the middle of the twentieth century the United States and Great Britain began developing the external study departments of universities and colleges, it dictated the establishment of courses specifically for adults. Although the requirements for these courses were less strict than for regular university courses, the general organization of both was identical. The first change that occurred in recent times in the program of the Popular University was not conceptual but quantitative - that is, defining the amount of knowledge that the student had to acquire. Further, the strong emphasis on specialization that occurred in the regular universities in light of the scientific technological revolution also emerged. The course of study remained the same as the one in the regular university, and the central player during the course of studies continued to be a lecturer representing the 'light of culture', and not a leader/trainer/moderator. Modern technology was of course included, additional teaching methodologies were employed, and the needs of the participating students were taken into account. For the most part, however, the model continued to be the regular university, reorganized and adjusted to suit the needs of the adults who came to study with differing motivations.

One pronounced difference always remained, since the adults learning in Popular Universities are not under the pressure of tests, as they usually do not seek to gain a diploma. This situation is noticeable not only in Europe, where the concept of Popular University is so widespread, but also in the United States and Canada, with slight modifications. In the United States, for example, universities, colleges and other institutions offer courses in three tracks:

- professional training, or retraining, in order to keep pace with new trends at work,
- courses designed for the acquisition of general knowledge/culture in the humanities, arts and sciences,
- Recreational programs and hobby development.

In the past several years, in conjunction with, and in opposition to the classic model, significant changes have taken place:

1. While general knowledge acquisition in various fields still dominates, there is now an expansion of courses geared to helping adults complete their formal education, learn a profession, or continue training in their existing profession.

2. The Popular University is beginning to assist adults in coping with everyday problems and upgrading their quality of life by providing courses in ecology, interior decorating, family studies, home economics, consumer relations, etc.

3. A process of pedagogic independence in relation to the regular educational frameworks has commenced. This can be implemented by:

- Structuring the programs as a function of the unique psychological – pedagogic nature of the learning adult.
- Utilizing specific methodologies and appropriate didactics.
- Establishing a teaching staff specializing in working with adults.

The Community Model

Perceiving the Popular University as the mouthpiece of the needs of the community is an integral part of the perception that Adult Education is meant to serve a specific community as an open system that answers the needs and problems of the community. The perception of Adult Education is that it is meant to serve a specific community as an open system requiring solutions to problems and needs of that specific community, which are then expressed by the Popular University. In addition, the community is beginning to fulfill an active role in structuring, activating, and evaluating educational and cultural programs.

In regard to the Popular University, it is important to note that its functioning as a specific community institution underwent several stages in its development. Eventually, certain typical characteristics emerged, as follows:

1. The first thought that inspired the initiators and organizers was that the Popular University program cannot be implemented without first recognizing all that is happening throughout the community and within specific populations in that community. This is significant, because the role of the Popular University as reflecting the needs of the community was non existent in large towns where it is difficult to precisely assess the social, economic, and cultural situations. It is far easier to precisely gauge the cultural and social needs of adults in relatively small communities. The result is the nearly impossible task of implanting the community spirit of Popular Universities in large cities. In fact, the aim of associating Adult Education in general, and Popular Universities in particular, with the community developed in third world countries, especially in rural communities in which the conflict with the socio – cultural identity is clearly pronounced and uniquely dramatic.

2. Fashioning the community profile:
   Here the Popular University traveled a long and arduous road, from a brief and sometimes shallow recognition of the different aspects of

community life, to a deeper and more complete recognition of this reality. In light of this deeper awareness, the organizers of the Popular University created an appropriate checklist which can serve as a basis for establishing a new program:

- The geographic and historical aspects of the settlement
- The economic aspect of the settlement
- The socio-demographic situation
- The socio-educational problems of the community (crime, drugs, unemployment, ethnic differences)
- The cultural/educational life: educational and cultural institutions and their characteristics, various cultural activities
- The cultural/educational interests, motivations, and behavior of numerous socio-professional categories, including cultural needs and viewpoints
- The judicial, political and administrative arrangements that typify the community and the institutional system that regulates activities in these fields.

At first glance, it appears difficult to see the connection between this checklist and the Popular University. But on the basis of many years' experience, the organizers successfully translated the above mentioned factors to vibrant activities of the Popular University, including:

- arousing public debates regarding the special problems of the community
- activating action groups whose purpose was fighting the negative feeling within the community
- initiating activities encouraging the arts, hobbies and folklore
- organizing, by means of the above mentioned groups, local museums, such as one dealing with the archeology of the area
- writing monographs of the settlement
- starting a closed-circuit community television station.

All these needs of the community are being expressed through the Popular University, whose function is to serve as a community institution. Therefore, in comparison to the Classic model of the Popular University, while the scholastic program is nearly identical in all branches, the Community Popular University is distinguished by its local differentiation, in that each branch has its own agenda.

3. The central basis in applying the community perception to the Popular University is the participation of the community at every stage: program planning, activation, and evaluation. In this field, the methodology and technology are best summarized by the expression "socio-cultural activation". In Europe, at least in France, Spain, Belgium, and partially in Italy, this approach experienced great development in theory, in practice, and finally in legislation as well (in France). In Spain, the entire network of Popular Universities, which is, in general, identical to Adult Education, is based on this perception.

What are the major characteristics of this orientation?

1. First, it aims to involve as many groups or individuals as possible in every community socio-cultural activity, in order to enable:

- the realization of ambitions
- utilization of skills and abilities
- social interaction among the participants, and group work.

2. The socio–cultural activity is planned about a clearly defined educational or social goal, such as: the struggle against teenage crime, or the establishment of a local museum. Groups of resident adults undertake the completion of the project. The group is involved in defining goals, outlining courses of action, disseminating information, systematically evaluating results, and deciding upon needed changes.

3. The socio-cultural operator assumes an important function, which by now has the status of a profession, and the training is supplied by regulated institutions. These activators work not only in engaging the groups within the community in activities, but also in identifying informal operators who, by their experience, enthusiasm, and good reputation, can be the motivating factor in socio–cultural activities.

From this point of view, while the formal operator is apparently at center stage, he is even more so backstage, behind the scenes.

The Situation in Israel

Analysis of the development of the Popular University system since its inception in the past decade, can help us observe the way in which application of the original ideas is continuing, or not continuing, as the case may be.

The Israeli Popular University, especially the three veteran ones in Jerusalem, Haifa, and Tel Aviv, is a classic European institution. In fact, the goal of the Israeli Popular University is to enable the participants to widen their horizons by listening to lectures and participating in workshops, at whose center is the lecturer. This is the way it was in the beginning and the way it remains today. But, gradually, changes have occurred, changes and developments that have since disappeared. First, due to the demands of the 'market', the number of theoretical courses, per se, has been reduced. On the other hand, more practical courses have been introduced, courses whose goal is to aid the adult in adapting to both work and society. Courses in applied psychology, dealing with the psychological problems of the individual and the group, have been added to the program, including: human relations, inter - personal communication, problems of memory, and parent - child relationships. In addition, it is highly conspicuous that in the Israeli Popular University courses dealing with day to day activities are taught: interior decorating, gardening, flower arrangement, the nature of the stock market, etc.

In this regard, there is no difference between the universities, except perhaps regarding proportions. The communal direction, however, began to appear tentatively, as part of the regular activities of the Popular Universities. At this point, two directions can be perceived:

1. In structuring the learning program, the social–demographic – economic picture of the population within the community is taken more into account. This does not refer to new immigrants who are in every settlement, but groups of adults with specific learning needs. For example, in Ramle where there is a relatively large population originating in Buchara, a course to find one's roots was organized for the first time. In another case, in the Popular University of the Eshkol district, three courses relating to the local agricultural problems are offered: plant protection, marketing – with an emphasis on decision making in the local agricultural administration, and home gardening.

2. There is an attempt to activate adult groups with regard to specific objectives connected to the community. In the Popular University in Pardes Hannah, under the heading "mass media", a course dealing with closed - circuit television is offered. The course trains a local crew to broadcast daily events to be aired on cable television at the local station. Participants learn all that is connected technically and conceptually with preparing and broadcasting a television program (writing, filming, staging, directing, and producing). During the course, the students engage in actual experimentation.

   Some of the Popular Universities have drama courses whose purpose is to produce the plays of the participants. In Be'er Sheba, for example, there is a workshop for local theater and a creative drama workshop, as well as psycho-drama and socio-drama workshops. Another example is the women's forum which has been active for many years, dealing not only with the status of women in Israeli society, but also in courses of action open to women in the community.

Summary

It is most probable that the concept of Adult Education in general, and Popular Universities in particular, as a prime expression of community life, has gained recognition throughout the world as having attained a very high status. This is regardless of whether the Popular University functions within the community center for Adult Education or whether it operates independently.

This concept is deeply linked to basic changes which have occurred in thinking about the adult and his/her education. Instead of the lecturer, the teacher, the counselor, or even modern technology being at the center of the learning process, the adult himself, with his ambitions, skills, and life experience, is really in charge of the social, educational, or cultural activities.

The following are the practical expressions of this direction, as recognized in the Popular Universities:

- Reflection of community problems in learning programs
- Activation of adult groups from within the community in order to achieve educational and cultural goals
- Fostering professional workers who begin working after appropriate training in their field, and promoting informal leaders in the community.

Numerous difficulties still surround the ways of employing the community approach in the Popular Universities in Israel. The main difficulty is the lack of knowledge and training of the organizers in this field. Utilizing this approach, from the perspective of the Popular University principle, requires three conditions:

1. A thorough understanding of the contents of this approach. Frequently, one does not distinguish correctly between the fact that the university, in its functioning within a given community, must serve this community, and the concept of Popular Universities needing to activate groups of adults in order to implement and fashion these programs.

2. The ability of the operator to recognize the socio - cultural reality of the locality. This recognition is too frequently empirical and shallow. There is a need for a methodological awareness – if not necessarily researched – of this reality.

3. The ability to employ unique methods and techniques to this approach, which requires previous training. This type of training is , for the time being, unavailable in Israel.

It is, therefore, correct to say that we are only at the beginning of the road. We are cautious yet optimistic that in the coming years we will see the unfolding of fruitful and significant development in the Popular University as an expression of community life.

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"Tehila" in the Community

Ora Grebelsky

World Precedent in Eradicating Illiteracy

In Hebrew, the word "Tehila" means glory and praise; in addition, it is the acronym for a unique adult education program. The story of "Tehila" has not yet been told, even though much has been written about it in various publications. I hope all of those involved in "Tehila" – from the head of the Division for Adult Education to the teachers and students - will tell about their experiences, achievements, problems, and triumphs. A comprehensive book about "Tehila" could become a best-seller not only in Israel, but throughout the world, where about one billion people are anxious to overcome illiteracy, and who could benefit tremendously from the experience of "Tehila".

The present article focuses on one aspect related to the role of "Tehila" in the community. In this connection, the following issue will be addressed: how has "Tehila" succeeded in penetrating the community and generating within it the processes of change?

"Let's be realistic," "It can't be implemented," "We've tried it already," "It won't work," "We don't have time for it," "The change is too drastic," "We need to appoint a committee" – all of these comments were voiced before the "Tehila" project began.

It should be noted that before "Tehila" began, the army enlisted female soldiers in a campaign to eradicate illiteracy. The campaign, which began with considerable momentum, had attained some academic and social outcomes. However, it reached an impasse when the soldier-teachers completed their service and a new group of soldiers continued teaching the same learning group. The material was repeated and the same textbooks were used, so that the women felt they weren't making any progress.

Overcoming Skepticism and Effecting Change

The soldier-teachers project reached a frustrating dead-end. When the idea of "Tehila" was first proposed as a means of revitalizing and renewing the effort to turn "illiteracy" into "literacy," the initial reaction was: "It won't work. The fact is, we've tried it, and reached a dead end." However, when one reaches a dead end, one has to seek an alternative route; one has to make a change.

The dictionary definition of change is "an alternative, replacement, changing one situation to another" (Even Shoshan Dictionary of the Hebrew Language). "Change is the opposite of 'constancy'" (Voltsavik, 1979) "Turning old into new, creating something new" (Babad, 1985). According to Hall, change is a process rather than an isolated event. The process is dynamic, continuous, and cyclical; there are periods of productivity and development, and periods of frustration and stagnation (Hall & Hord, 1987).

Clearly, change is not an easy process and often generates resistance. "Change means giving up old ways. In a sense, it means admitting that the way one did things up to now no longer works. It is a difficult, painful process accompanied by a sense of loss, insecurity, and even failure" (Babad, 1985).

All of the following arguments against change were raised when an attempt was made to introduce the "Tehila" program into the community. The arguments were voiced both by parties involved in implementing the program and by those who were not involved in its implementation.

1. Change generates fear of the unknown, and is basically threatening. Individuals make considerable effort to build a positive self-image, and admitting the need for change puts them on the defensive since change, by nature, means criticizing the way one is and preferring the unknown which seems more desirable. It is difficult to reveal weaknesses in order to adopt unknown alternatives.
2. Change evokes insecurity among individuals who are not skilled in new technologies. This contradicts the sense of confidence and security one feels with old, familiar ways. Most changes are complex, and are intended to deal with problems that have not been solved, in cases where familiar solutions are ineffective. In such situations, those who introduce change are afraid of risking their status and reputation.
3. Change is the antithesis of conservatism and traditionalism. Workers in the field are skeptical about the possibility of effecting change, on the grounds that those who espouse innovation are only seeking to become part of the elite.
4. There is no clear evidence that the proposed change will succeed, since change is measured by existing criteria which are no longer appropriate. This may lead to a situation of self-induced failure.
5. The price of innovation and change may be too high.
6. The benefits of change may not be worth the time and effort invested in it.

Change of Packaging and Change of Content

How did "Tehila" overcome this resistance to change?

a. **By changing its name** from "Eradicating Illiteracy" to "Tehila". No one likes to think of him/herself as "illiterate" – and participation in a campaign to "eradicate illiteracy" is considered the same as admitting one's ignorance. It should be emphasized that "Tehila" is intended for people who don't know how to read or adults with limited formal education - but they are not "ignorant" in other areas of life. Anyone familiar with the participants in "Tehila" would attest to that. Teachers often learn as much from their students as the students learn from them - particularly when the teachers are young girls serving in the army, who have no life experience.

   "Tehila" is different. It means participating in something positive, something that gives one a sense of dignity. The name of the program is the first aspect emphasized here, since it reflects the very essence of the program – its content, approach, and orientation.

b. **By Creating a Systemwide Map of the Change**. The first step was to examine the limitations of the existing system. It became clear that the soldier teachers' campaign, which was based on the approach that "everyone teaches everyone, everywhere, and at a time when it is convenient to learn", effectively generated motivation and enabled us to launch the program. However, once the students began, this method was no longer appropriate since it was necessary to move on to broader areas of knowledge. In order to do this, a structured system was designed:

   1. Forming classes according to the level of the participants.
   2. Setting a time schedule for regular, continuous instruction.
   3. Designing a curriculum appropriate for the different levels.
   4. Preparing appropriate curricular material for the different class levels.
   5. Training teachers in the new method.
   6. Creating a system for evaluation and monitoring achievement.

"Tehila" succeeded since it followed a comprehensive, systemwide map: brand new curricular material was designed and implemented immediately; teachers were trained to work with the material; a comprehensive curriculum was prepared for the different levels of reading proficiency; learning centers were set up - and when the project was launched it was properly designed and equipped.

As mentioned, a study conducted by this author on "Tehila" (Grebelsky, 1990/91) revealed that one of the main problems with international campaigns to eradicate illiteracy in other countries is that they are not based on a "systemwide map for change". Consequently, these programs have stagnated in many countries and have not reached the level already attained by "Tehila".

c. **Introducing Change Gradually**. "Tehila" was not implemented immediately on a nationwide level. Initially, it was tested in a pilot study conducted in the city of Beersheva and the Southern region of Israel. When the pilot program began, a group of women was invited to participate in an intensive seminar at the Holyland Hotel in Jerusalem. At the seminar, they learned that they have the ability to cope with the task of studying, and were encouraged to participate in the program in Beersheva. Transportation to a central place in Beersheva was provided for those interested in attending the classes which were held once a week for an entire day.

It should be noted that we were dealing with a population of adults with limited formal education, who have a psychological block against learning due to past failures (Peterson, 1964). Those who did not progress in the soldiers' campaign found it difficult to believe that they could still learn.

According to Maslow's (1954) scale of needs, the participants in this program would be at the level of satisfying basic needs. It was therefore difficult to persuade this relatively homogeneous group to address higher-level needs, i.e., social and intellectual needs, which they considered intangible.

The members of this population attributed their failure to learn in the previous program as "bad luck," or destiny. Thus, they could not see a direct connection between individual efforts and destiny, and it was no easy task to persuade them that this connection exists.

Dealing with Fatalism and Feelings of Failure

"Tehila" had to deal with the participants' fatalistic attitude and sense of failure, and encourage them to address higher level needs, to bolster their confidence in their ability to succeed despite negative past experiences.

"Tehila" succeeded in motivating the participants to learn, since the "system map" generated a feeling of success. The expectation for success was one of the major factors that affected their motivation to learn. Motivation to learn was a function of the participants' ambition and the extent to which they believed they would be able to achieve the desired outcome. "Tehila" produced models of success which attracted additional participants. Since the establishment of the first center in Beersheva, 70 "Tehila" centers have been set up nationwide with thousands of students, most of whom are women.

"Tehila" was established not only as a learning center but also as a social and cultural center. Social activities have been held as part of an attempt to create a "learning society". A special day of activities for adult students brought together people from all over the country, and helped them see that they are not alone. All of this generated a feeling of shared destiny, which helped participants overcome their fears and bolstered their low self esteem. Above all, there was an educational achievement of moving from darkness to the great light - the light of the Book. As one of the students put it: "If I climb four flights of stairs in the dark, does that mean I won't use the light on the fifth floor?"

Strategies for Change

"Tehila" inspired its participants and enabled them to improve their status in their own families and in their extended family, i.e., in the community.

A look at the way the system worked indicates that three strategies for change were employed (Babad, 1985):

1. Rational empirical strategy: Persuasion and thought were used to create values and attitudes directed toward change.
2. Power: Leaders were subject to consistent external monitoring of their behavior in terms of evaluation, demands, and assistance.
3. Reeducation: Students were taught new behavioral patterns through experiential learning. Each individual assumed responsibility for learning and change.

According to Babad, these strategies are complementary. Intellectual, emotional, and behavioral factors act simultaneously to effect the desired change. In "Tehila", these factors work together – which is one of the explanations for the program's successful accomplishment.

The full story of "Tehila" remains to be told from the perspectives of the different characters, i.e., the implementing agencies, the teachers, and the students – particularly since there are very few projects of its kind in the world.

The Next Change - New Populations and New Problems

As mentioned, change is a cyclical process, exemplified by the case of "Tehila". The program has reached a point where we must stop and ask: Where are we headed? What is the next change required in the system of educational programs in Israel for adults with limited formal education?

"Tehila" was based on a specific design. However, every design has its limitations: since most of "Tehila's" programs were held in the mornings, it mainly attracted people who are free during those hours. The curriculum, which focused mainly on expanding knowledge and broadening horizons without a definitive professional goal, largely determined the character of the participants in the program. Although it would be worthwhile to continue serving this population, one direction of change for "Tehila" programs in the community must be to create new structures and programs directed toward additional populations. Initial efforts are currently being made to include populations such as the unemployed, Ethiopian immigrants, and adults with limited formal education.

The main problem encountered in the effort to offer programs for adults with limited formal education in Israel is not that of illiteracy, but rather the problems of many who graduate school in accordance with the compulsory education law, at a level equivalent to 4-5 years of education. At this level, they are at risk for illiteracy, and cannot function in a modern, technological world.

The name "Tehila" is inappropriate for this population. We are referring to individuals who are looking for a way to advance in life – at home, at work, and in the community. These individuals seek to attain an elementary or secondary school education, and secondary school preparatory programs should be established for them. They cannot work in the morning unless contracts are made with factories or other employers that would be willing to let them study during work hours.

For young women participating in the programs, it is necessary to arrange activities for their children while classes are in session (e.g., baby-sitting, play areas, or games). In Iran, during the regime of the Shah, community volunteers organized activities for children while classes were in session. The volunteers helped children with homework and conducted intellectual enrichment activities.

It is also necessary to adapt curricular material to the needs of participants and to social circumstances. For example, economics, computers, the media, and psychology are considered important subjects.

Other Necessary Changes

The achievements of "Tehila" were evident primarily in the initial stages of the program. At these stages, the program was well structured, and the curricular material was adapted to it. At this point, it would be appropriate to reformulate the program for Stages 3 and 4, i.e., as a high school preparatory program. In addition to examining the courses offered, it is necessary to examine whether the basic concepts and schemes required to pursue advanced studies have been established. Moreover, the curriculum should be designed on the basis of the knowledge structure of the courses. In this connection, it would be worthwhile to design a change-oriented systems map for high school preparatory programs. This approach could be applied toward training teachers in a way that encourages them to support the change and implement it.

Some of the teachers involved in "Tehila" used to believe that it is enough for the students to feel good in the framework of the program and to enjoy participating in classes. This author disagrees with that approach, which underrates the importance of academic achievement. It is argued here that academic achievement is the main criterion for evaluating an education system, and deserves to be addressed comprehensively and thoroughly. Since adults' time is valuable, teachers must constantly make sure to teach material that the students didn't know before. Moreover, the new high school preparatory system should include tools for assessing achievements.

Until now, the system focused mainly on teaching reading and writing, which are the most complicated tools for adults with limited formal education. However, today it may be more effective to use audio-visual methods such as films, and modern communications technology such as computers and multimedia. On the high school preparatory level, televised lessons and distance learning can also be used.

We are at a major crossroads and, again, it is time to seek new directions for change. The steps required in this process are: raising consciousness of the need for change, comprehensive or specific diagnosis, generating interest and involvement, formulating policies, organizing staff, opening and expanding channels of communication, developing strategies for making the change process more efficient, structural and organizational development, and, of course, measurement and evaluation of the change.

Change is a complex, multidimensional process which integrates cognitive aspects (perceptions, knowledge, thought) with affective aspects (attitudes, emotions, social values) and practical application.

Another highly successful strategy used in England was that of choosing subjects. Adults choose the subjects that interest them without being limited to a set program. The system offers classes in language, math, communications, English, or any other subject chosen by a group of students.

Change occurs when there is a need for it (i.e., when problems arise), and when it can be implemented. In order for a unique educational program to continue contributing toward the community, the necessary change should be implemented as soon as possible, along the lines proposed in this paper. We must strive for change in order to make a better tomorrow.

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Nine Principles in Creating Community Play

Yossi Alfi

Since the beginning of the 70's, our work in community theater in Israel has followed the basic concept: "Drama from within the community and for the community", following an intuitive approach to the subject without any prior assessment of its worth. In experimental field work with different communities in Israel (carried out by the Department of Theater, Social Theater Division, Tel Aviv University, Bar-Ilan University, and others), we attempted to determine the various components of the drama, and to organize them in logical succession to establish a common basis for creating community drama. Many years of successful and less successful efforts eventually led to the realization that the basic principle "Drama from within the community and for the community" is only a beginning. Many additional surveys and analysis of experiments in the field enabled us to scrutinize previous works that had been created through intuition alone: an intuition that had proved itself in practice and had initiated a social dialogue by means of drama.

Today, two decades after those first attempts, we are able to go into the field with established basic principles for creating drama. These, now obvious principles, developed, improved and underwent rearrangement during the course of our work, creating the tools to construct a dramatic scenario. Artistic plays, that are not specifically community plays but those with a general social message, also benefited from the application of the principles.

Stages in the production of drama

1. *Sources*: A search for dramatic sources constitutes the initial step in any dramatic activity. Impressions are acquired through surveys, observations, involvement, asking questions, and collecting the various materials from which the drama will eventually develop. The search for sources can be a social, group, or community effort, and it can also stem from a personal viewpoint – one can find drama within oneself, in one's personal story. In the latter case the work will constitute an artistic one that is not intended to be a part of the community drama.
2. *Documentation*: Upon completion of collecting the sources we now have a documentary "file" of the subject – written material, photographs, tape recordings, etc. The more material that this file contains, the more it will assist us in understanding the complexity of the drama in its entirety.
3. *Creating the drama*: This is the decisive stage. Preparations have been completed and we are about to write the play itself, plan the event, and arrive purposefully at the theater. Playwrights can on occasion "get stuck" in the middle of writing if they do not have enough material collected in the earlier stages. Source collection and documentation constitute a pre-production phase to the play or theatrical event.
4. *Producing the drama*: At this stage the entire reproduction team get together – playwright, director, actors, musicians, scene designers and others, all associates in the same drama.
5. *Staging the drama*: Unlike the literary works, dramatic writing is intended to be staged before an audience. The audience is therefore an integral part of the drama, and the playwright must bear the potential audience in mind as a partner to the dialogue. (see Principal 8, below: dramatic dialogue).

6. *Running the drama*: What sort of audience will we be facing? How many performances do we intend to give? Where will it be staged? What sort of space will be at our disposal – outdoors, indoors, large, small? All these and many other questions must be discussed right from the outset of creating the drama. The answers will have a significant bearing on the entire dramatic process.

Following these six planning stages, we are now ready to start writing the play. It is now that the "nine basic principles" come into play and accompany the work, from the writing to the directing, and then to the production itself.

The Nine Basic Principles For Creating Community Drama

Method and application

The "nine basic principles" method offers an approach to analysis of the play during its creation and staging. It can also be used to examine the work in the process of being created, and to analyze the play in its concrete form or after its presentation to an audience. However, before analyzing and studying the method, it should be noted that I do not conceive this system, or indeed any other, as a fixed formula for creating a play; neither do I possess a "formula" for any other type of artistic creation. This method is simply an additional tool for playwrights, directors and instructors in creating a play. The nine principles that follow *in order of importance* constitute a tool for creating any play, whether it be a community drama or any other:

1. Subject
2. Statement
3. Situation
4. Storyline

5. Characters
6. Place
7. Time
8. Dialogue
9. Style or concept.

1. The Subject

The subject is the main point of the play. It should state, in one sentence and sometimes even in one word, the content and meaning. A long, rambling definition of the subject is clear-cut evidence for a play lacking in basic dramatic qualities. Even if more than one subject is to be raised in the play, there will always be one central theme around which the secondary themes will revolve. The main theme should appear in every scene, sometimes in each part of a scene. For example, the main theme in Ibsen's *The Doll's House* is the status of women. Many other matters are indeed scattered throughout the play, but the status and situation of the women is the subject that winds like a thread throughout the play and appears in almost every scene. The main them in *Hamlet* is that of treachery. And again, while other matters make their appearance, it is the treachery and traitors that appear in almost every scene.

If you begin to write a play without a defined subject, you are setting off on a very hard path indeed. If the play's subject is not clear, if it requires interpretation and explanation, it will hinder the production and will reach the stage with the director lost in a web of confusion. The subject is always the common focal point for the director and the rest of the production team. Upon staging the play, the subject will become a contract between audience and actors. If the subject has no dramatic import, involving a conflict, then it is possible that we may have a good story - but we do not have a drama. For example, the subject "flowers" is not a dramatic one, but "camellias", "the evil flowers" or "flowers of desire" are subjects imbued with drama. In the same way, while "childhood" is not in itself dramatic, "a hard childhood" is a subject charged with meaning. Any image that contains an antithesis to childhood can be a preliminary main subject for creating a drama.

In summary: a) The subject requires a clear and briefly defined statement; b) The subject should possess dramatic quality.

2. The Statement

If we wished to tell a story for its own sake, we could allow ourselves a tale without a moral or a statement. I deliberately employ the word "statement" rather than "message", for "message" involves different concepts. The reason for using drama, and its power, lie in the desire to make a totally clear statement; and, like the subject, if the statement cannot be summarized in one clear sentence, we will be setting off on our journey either overburdened or underprovisioned. To return to the example of Ibsen's *The Doll's House*, the clearest statement made is quite obviously that a woman is not a doll; a woman is not a plaything. The statement is in itself full of drama, contrast, conflict. The statement is an additional definition and delineation of the subject. For example, if the subject is "a hard childhood" and the statement is "a hard childhood follows you throughout life", then this statement will present the story of someone haunted by his/her childhood. However, the same subject with a different statement can constitute the basis for a totally different play, for example, the subject "hard childhood" and the statement "a battered child becomes a violent parent". Each of the examples demonstrates a drama with a different aim in mind. Their sources may lie in the same subject but their statement turns them into different dramas. Whatever the statement, it should be made in one single clear and comprehensible sentence. If this sentence requires explanation, then the play's statement is defective, and may end by spoiling the play itself.

In summary: a) The statement is the outcome of the play; b) The statement should be made in one clear sentence, without additional explanation.

3. The Dramatic Situation

The dramatic situation is the main point of the play, and without it we have no link with the drama and dramatic literature. In this case, too, we can determine whether we have a "healthy" and stable dramatic situation, by defining it in one or two sentences. If we cannot focus on a meaningful dramatic situation in two sentences, then we have a problem with the very core of the play, which will in turn lead to serious problems in its production. In *The Doll's House*, for example, the dramatic situation is of a woman in crisis who leaves her home. All the rest of the events are part of a complex system that results from this central situation.

The subject "hard childhood" can contain different dramatic situations that enable many possibilities. For example, the subject "hard childhood" and the statement "a hard childhood follows you throughout life", can be represented by different situations such as: a man haunted by his childhood attempts to put an end to his life; children in an orphanage struggle to survive *(Oliver Twist)*.

In summary: a) The dramatic situation should be expressed in one or two sentences at most; otherwise it is not clear and suffers from a flawed central structure; b) The dramatic situation and the central conflict are the core of the play.

4. The Storyline

The storyline is the web of events that combine to build the dramatic situation. The storyline does not appear in its entirety in the play. The "full story", before the curtain rises and after it falls, (what will happen to the characters after the play is over, what happened to them before it began, where did the events occur before, and what will be left after the end of the play and the dramatic situation), will clearly determine all the actions of all the characters. The storyline, if written in advance of the play, can become a vital source from which to write the play itself. In this case, the more written detail and explanation the better. Many tales can be appended to the storyline of a written play. *The Doll's House*, for example, can be many different stories, but at its core - the subject, the statement, the situation - it is homogenous. The storyline enables us to observe and explain the situation, each in his/her own particular way.

In summary: The storyline provides the framework for the dramatic situation. Every desired detail can be inserted into it.

5. The Characters

Each character is a dramatic structure complete in itself. If sufficiently complex, a character will contain the nine principles within itself - a main subject, statement, its own dramatic situation, storyline, place, time, dramatic dialogue and its own particular style. The encounter between each of these components is the dramatic net. For example, if we examine *The Doll's House* from the perspective of the husband it will be a completely different play, with a different subject, statement and storyline. In the same way, from the perspectives of any of the characters in *Hamlet* it is possible to see a different play (and many other plays have already been written from the different characters' viewpoints). We should therefore now repeat our preliminary work on scenario structure, employing the nine principles, to each one of the characters (in this case, too, brief character definitions are necessary, e.g. Nora - "the wife", as well as the "husband" and the "doctor", etc.).

In summary: a) Each character in the play constitutes in itself a nucleus for a "complete play", and the nine principles therefore apply to each; b) Just as we examined the subject, statement and situation, so too does each character require a brief definition to verify its validity.

6. The Place

The place in which the subject, the statement, the dramatic situation, the storyline and the characters all occur, will, if located elsewhere, make a different play. Shakespeare's setting of *Hamlet* in Elsinor in Denmark was deliberate (what would have happened if he had located the play in a castle in England?). That same Nora in *The Doll's House* whom we find at the beginning of the fight for women's liberation in the Western

World, would have been in a totally different story had she been played in a palace in Cairo or Damascus. The place, therefore, also makes a statement.

7. The Time

Time is a dramatic component. Events that take place in the past present a different structure to those taking place in the future. If the play is taking place in present time the entire arrangement will again be different. Even such detailed time as the day of the week, season, hour of the day or night, plays a significant role.

8. The Dramatic Dialogue

By dramatic dialogue we relate principally to the dialogue between the play and its audience. This point of view clearly differentiates between the social and other approaches. What target audience do we have in mind when writing and staging the play? This is a complex question that demands a clear approach to the work in mind. A play directed at one particular audience but presented to another will appear in a different light. When writing the text we have a direct link with the audience we choose for our preliminary dialogue. At a later stage, this dialogue can be adapted for any audience, but for the moment we should choose a target audience for our dialogue, to whom we shall direct our statement and present our storyline. From the same perspective that the partner to our dramatic dialogue is chosen, it can be clearly seen when the play ceases to be a community drama and starts to become a general social one. There are local plays that are intended to be only "local", and that will interest a specific community only. The names and concepts broadcast in these plays may mean absolutely nothing to a wider audience.

In summary: The dramatic dialogue has two sides: that of the dialogue between characters, and that between the play in its entirety and its target audience.

9. The Style or Concept

The style or concept cannot be chosen haphazardly. The playwright makes a deliberate choice of whether to write, for example, in blank verse or in a symbolistic, surrealistic, or any other style. The style and concept finalize the contract between the writer and his/her work.

* * *

Does the "nine principles" method work? It can be tested by comparing plays that were staged successfully with those that failed. The answer will lie in one of the nine principles: perhaps the message was important but the dramatic situation remained unconvincing; perhaps the subject, situation and statement were all clear but the characters were flat; or perhaps all the first eight principles were accomplished, but the style and concept had nothing to say or the dramatic dialogue was not directed at the right audience.

For the sake of additional clarity, I would like to present below several brief examples from the many in our own experience, or the many that you could create for yourselves:

A. A play for a community theater commissioned according to the conditions of a specific neighborhood.

In a survey carried out by the local director (dramatic sources) it was found that the area suffered mainly from overcrowded habitation. According to the evidence gathered, it was generally assumed that this overcrowding was the main cause of other social problems. The community director/playwright thus bore in mind overcrowding as the central theme when creating the drama. A brief scenario follows:

Subject – overcrowded living conditions.

Statement – overcrowding leads to general chaos.

Situation – a quarrel between neighbors stemming from the mutual discovery that both families tend to pry into each other's lives.

Storyline – for many years it was the "family entertainment" of the Levy family to sit by their open window in the living room and watch the Cohens. On a fixed day each week all other activity stopped and the Levys would spend the entire evening watching the other family, to all intent and purposes as if they were at the theater or cinema. They had been carrying on in this way for years, and would even invite guests especially for such an evening. On the evening that the play begins, a neighbor from across the way comes in to borrow some sugar. Just a few moments previously the Levys had organized themselves for their weekly entertainment. Mrs. Cohen, who has disappeared from their view in the meantime, enters the Levys' home and discovers to her amazement that she is looking into her own home, from the viewpoint of the Levys, and her life from that moment on changes forever.

Characters – Mr. Levy (father); Mrs. Levy (mother); Sarit Levy (daughter); Nurit Levy (small daughter); Shula Levy (fat daughter); Menachem Levy (oldest son); ; Shmilo Levy (son); Dorit (Shmilo's girlfriend); Yonatan (guest); Rachel (his wife).

Mrs. Cohen (the neighbor); Mr. Cohen (the neighbor); Uri Cohen (their son); Nir Cohen (the small son); Chagit (the daughter).

(Here, too, a more elaborate description will be provided for each character that will tell its story, its situation, the subject, the statement and so on. Each character will receive its own set of eight principles).

Place – the living room of the Levy family in a specific neighborhood.

Time – the present; Wednesday evening; the regular day for watching the neighbors.

Dramatic dialogue – the local residents versus the housing authorities.

The audience, who were in the main local residents, saw themselves depicted in a grotesque fashion and clearly pointed to the representatives of the establishment who had been invited to watch the performance.

Style – a zany grotesque, with audience participation. The choice of this style was two-fold: a) only through the grotesque could such an absurd situation still be considered "reasonable"; b) co-opting the audience and the descent of the actors into the auditorium had an immediate effect on the dramatic situation and the involvement of the spectators.

B. A play for International Children's Day

Subject – battered children.

Statement – the struggle of a violent mother to prevent her daughter from being taken into custody.

Storyline - Mira has been divorced for two years. She lives with her four year old daughter Tal. Unable to control herself, the mother daily turns the child into a punch bag upon which she takes out her anger. The neighbors complain, the police intervene, the social services are called upon to deal with the case, and the social worker advises that the daughter be taken from her mother's custody.

Characters – Mira (the mother); Alma (the social worker).

Place – the social worker's office at the Family Therapy Center.

Time – the present; fortnightly meetings over a two year period.

Dramatic dialogue – children versus the adult world.

Style – realistic, until a sudden turning point when the lights go on in the auditorium, the play stops, and the style changes sharply to one of debate with the audience, with the leading question: "Which of you, ladies and gentleman, was a battered child?" The realistic style was chosen in order to introduce the spectator to someone else's story. In actuality, the spectator sits in the dark, protected from all immediate involvement, until the focus suddenly falls directly on him.

C. Adaptation of a classic play for community theater

The play *Romeo and Juliet*, being a classic play and a classic situation, has undergone many different theatrical adaptations. It contains the elements of a clear dramatic situation and a social struggle, with significance and a moral message that transcend time and space. In many cases, therefore, such as that of *West Side Story*, the adaptation works in a different way to the original play.

Subject – forbidden love.

Statement – love knows no boundaries.

Situation – boy and girl from feuding families fall in love.

Storyline – the Capulet family has a long-standing feud with the Montagu family. The son of one family falls in love with the daughter of the other. By the end of the tale both lovers have tragically died. (Begin the storyline and end it as you wish).

Characters – Romeo (the boy); Romeo's family; the Nurse; Juliet (the girl); Juliet's family; the Priest; etc.

Place – the Tikva neighborhood (a deprived area in south Tel Aviv).

Time – the present.

Dramatic dialogue – south Tel Aviv (a poor area) versus North Tel Aviv (an affluent area); or, a dialogue between the poor and the affluent societies.

Style - rock musical with a large cast.

In summary: If we adhere to the nine principles, we are providing ourselves with a "safety net" during the writing and production, and with a fine mesh sieve while analyzing the play. If the playwright, director, actors, etc., follow these guidelines step by step, they will possess a useful tool that will help them to avoid confusion and writer's block – the enemies of any creative process.

The Community is on Both Sides of the Lens

Characteristics of Community Television

Ze'ev Zahavi

Cable Television - Born in Sin

When Meir Shetreet, Member of Parliament, was at the beginning of his political career and head of the Yavne regional council, he decided to expand his district and turn Yavne from a town into a city. In order to be able to communicate directly with his constituents, he initiated a network of cable television which he soon found to be illegal. He then began agitating for a new law which eventually became the basis for operating a cable television system in Israel.

The Need

The need for cable television had existed for quite a while. Since 1968, when Israel television began operating, only one network ruled our lives. It dictated our way of life, priorities, and cultural tastes, until only several years ago. Naturally, the network dealt with global communications and fulfilled the famous prophecy of Marshall Macluhan in terms of "the global village" - that is, the entire world is one small village, and we are all its inhabitants.

But the basic problem was that the television was a monopoly; the average man had no control over it, or any ability to influence matters. Israeli television, due to its nature, exhibited distance from and even snobbery over the distant communities which are an important element in the human fabric. It sounded like a television "brought to you by " the local authorities. We obeyed its commandments, because we had no choice.

It must be understood: people do not love monopolies. Many of us are victims of monopolies, and so it was in the case of the single channel, too. Breaking this monopoly was an important need.

The Beginning of Community Television in Israel

Closed-circuit television in the Kibbutz is the famous example of the desire to break the monopoly of national broadcasts. Indeed, the Kibbutz was the pioneering movement that began using community television in its initial form.

Pirate cable television stations, admittedly illegal, gave effect to a desire to shake off monopolies, as if saying that this is a law in which the public is not interested, or cannot keep.

And then came the video revolution, when many households in Israel purchased a video, a wondrous instrument whose significance was: now each one of us can form and rule over his/her own private broadcasting schedule, according to his/her needs and personal tastes. One can also go out and leave the video set to record programs which can later be viewed, at his/her own time and convenience. If the program pleases, one can now also watch reruns.

Video libraries, which had begun to proliferate, were also in defiance of the single government channel which televised only one full – feature film weekly, and in most cases an old one, at that. Now one can daily view a relatively new film.

Local newspapers proved the existing strong and true need of members of a community to feel their internal pulse, to check on what is happening at home, in the neighborhood, right under their noses. The really important questions, from their standpoint, are: how well is the local educational system functioning? in what condition are the municipal waste removal and utilities? how much local taxes will we be obligated to pay this year? And local gossip? Why not! The fact is that the published local papers are turning out profits.

The Basic Need to Communicate

The new law with regard to community television has come to correct the wrong, to establish free competition among local television, and to offer choices of broadcasting and viewing.

The new law included one of the most democratic decisions in Israel - giving each and every citizen the 'right to communicate', as it appears in the UN declaration about the rights of man, stating that each individual has freedom of speech and right of expression. This right includes the freedom to hold opinions without interference, and to search for, receive and share knowledge and ideas by all means.

Stemming from this right are the following: encouragement of self expression and creativity on a local level, services to small, well defined groups, heightened social involvement of people in the community, encouraging women to take stands on issues, and production on an acceptable professional level through active involvement of all segments of the population.

The principles on which "the right to communicate" is based discuss:

- dispersion of control over broadcasting channels among several winners,
- accessibility of the communications system – in our case, television – to each and every one in the community,
- active participation of laymen in producing and directing the local communications system,
- independent administration of the local channel in every locality.

Advantages of Community Television

Because the acceptable television broadcast is concentrated, one - sided, manipulative, causes passive consumer behavior, is supervised by bureaucrats, and is operated by experts only, it was necessary to push in order to achieve the opposite goal: establishing television that is interactive and two -sided, by incorporating the laymen and television watchers in the action, with all that it entails.

Of course, cable helped decentralize television. There is no doubt that Israel cable television, which preceded the second channel, is a success story. Within a few short years, nearly one million households have been connected to cable television. By pressing on a button from the comfort of an easy chair in the living room, one is able to see what is going on in the world, from one corner of the earth to the other, in real time; even a war is a 'live broadcast'. One can view over 40 stations on cable television, and with the introduction of optic fibers for mass utilization in the near future, the possibility of accessing over 500 stations is feasible.

Among all these stations, and most of the time at the very edge, hidden, is the community television station. Some of the broadcasting companies have turned it, temporarily, into a community calendar, and , in time, when community television will succeed and flourish, this station will be reborn and become the tool of expression for each locality.

This station is for the use of the community members so that they may have community broadcasts, whose significance in the law is 'broadcasts directed and produced by the community itself, in areas which are operated by the broadcasting community institute, which is linked to the interests of the area and its citizens, and whose content does not promote individual, private, political or business goals.'

'Broacasting community institute' by this law, is 'an educational institution': a school or institution for higher learning or a community center in which the following take place:

1. Its activity is in the area.
2. It is non-profit.
3. Its activities are for the public in one or more of the following areas: culture, education, tradition, religion, art, sports, welfare, health, ecology, consumerism, immigrant absorption, good citizenship, law and order, voluntarism, community communications.
4. It is apolitical.
5. Membership is open to all who live in the area, without regard to gender, race or religion.
6. The institute is a public corporation with regularly set elections, having a constitution, and open to public review.
7. The institution is capable of producing community programs.

The significance of the above is that the cable television freely broadcasts taped community programs which the community institute has produced on one of the independent channels, or on a special channel established for this purpose.

Why do we need Community Television?

We find the answer to the above question in a pamphlet entitled "The Media in Israel – At the Center and at the Periphery", published by Eli Avraham as part of his Masters' degree in Communication at the Hebrew University in Jerusalem.

The media in Israel, especially newspapers and radio, but also general television, treat with disdain all that does not occur exactly in the 'center'.

Developing cities and neighborhoods in the periphery of the country are, it would appear from media coverage, a collection of poor, undereducated people who must be given a total of five minutes coverage per year, on average. Most of the time they are shown in a negative light, such as regarding a double murder or triple rape, or a large confiscation of drugs.

In light of this treatment, the periphery of the country has a poor image based on negative stereotypes. It is difficult to rid oneself of the feeling – so says Eli Avraham - that if these articles were written and edited by a native of the area, a different picture of the place would have emerged, one more complimentary, loving, and, of course, truer.

If this is not a reason for community television, I don't know of a better one....It seems to me that people are sick and tired of 'big news', with world shaking messages, with hidden fears in every announcement of impending doom. We want to look a bit at ourselves and all that is close to us, both good and bad, and that can only be done in a community television station. We are not speaking about competition with existing channels. We are not here to take their place, either. Altogether, we can be satisfied with a thirty minute weekly program, which can be expanded during holidays or special occasions.

What Actually Happens

Since our name, Community Centers for Youth, Culture and Sports, specifically appears in the wording of the law, we naively thought that the government was throwing us a glove, and it is both worthwhile and important to pick it up and join the 21 century. And that is precisely what we did! We clarified to each center that wished to join our program that we're not dealing with just another course, but a broader idea which is more obligating: cable community television.

The condition for joining the broadcast was that the center appoint someone in charge – a coordinator of local media – on a part time basis, who will eventually be the head of the local system, the main producer and chief executive of the network. His/her training will be the responsibility of the company. In addition, we asked each center to purchase basic photographic equipment to show its readiness to enter this adventure, one that many still do not know and which has economic ramifications, especially in financial expenditures at the first stage.

In every locality and neighborhood we taught a community television course to a group of 15 people, We dealt both with the technical aspects of photography and videography, and with the concept of community television. This is a 'loaded' subject; nowhere do people know how to deal with it, and some heads of municipalities are even wary of it, perhaps fearing the creation of a 'fifth column', God forbid...

And so, to temporarily summarize: today we work in about 80 community centers, most of which have been broadcasting for nearly four years. All possible mistakes are being made and learning is from experience, but since we are dealing with community volunteers who operate from a sense of goodwill and caring and not for profits, we have achieved a great deal.

The 'Community' Aspect of Television

Each community has its own profile containing its specific characteristics. The following is a list of these possible characteristics:

1. *Historical background*: the way it developed, where it came from, and where it's headed.
2. P*hysical–geographic aspect*: the community area and its borders, its neighborhoods, streets, building structures, crowding conditions, public areas and gardens, future development plans.
3. *Social–economic makeup*: – number of citizens, division according to age, families, countries of origin, level of education and income, employment resources, unemployment, endangered populations.

4. *Community services and organizations*: education, health, consumerism, entertainment, government offices, local municipality services, volunteer organizations, private and public institutions, sports organizations.

When one is familiar with the community in which one lives, the familiarity provides a never ending source of subjects for future television coverage. Checking the above mentioned areas is actually the first investigation that is done before writing the simplest article. It's important because everything must be based on fact, since not just once do we deal with matters of life and death, friends, neighbors, people in our family, where the slogan is "the community is on both sides of the lens", and no one has a monopoly on some objective truth.

In a closed community, one must act according to a strict code of ethics which, for journalists, is much stricter than for the other forms of the media. We cannot be arbitrators, give our personal philosophy, our points of view or personal stand on issues, or be judgmental. Only facts are important: facts based on the community profile, good investigative work and true data collection.

In our courses we discuss that which is forbidden and that which is permitted, the boundaries of free speech, the importance of presenting issues in a balanced fashion, the way to present people yet defend their privacy at the same time, and who is ultimately responsible for the content of the broadcast. Since the welfare of the community in which we live is important to us, and the slogan 'the right of the public to know' doesn't obligate us to represent everything as black or white (yellow, actually), the community is entitled, for its own sake and self image, to receive information about the good things that occur, beneficial services available to the public about which many do not know – not only criticism, which is 'easy' and therefore everyone engages in it. This is the luxury of community television more than any other television.

The Significance is in the Eyes of the Beholder

It is possible to argue about the quality of community television, whether its activities are good or not, interesting or boring, even though no one in the world has a monopoly or a recipe for what is 'interesting' or the absolute 'good'. It is all a question of taste and preference, and the way one absorbs the picture at which he is gazing determines the significance, as those of the semiotic approach claim. Amos Oz, an Israeli writer, once said: "The book I write and the book you read are not the selfsame book!" The comparable analogy suits me.

The community television broadcast is 'narrow - casting', that is, a limited broadcast aimed at narrow populations, and when it does not deal with violence, pornography, religious matters, politics or state secrets, it's good! Period. It only interests a very narrow segment of the population. And that's okay. We always have the option of changing channels.

If a naive but 'well done' article can cause the municipality to react by changing and moving matters that a community worker has been trying for months to accomplish and could not - this in itself would suffice for me! If the head of the regional council hears that the staff is going to telecast a program about a traffic hazard in one of the neighborhoods and corrects the hazardous situation in order to prevent the program, then we have achieved an unbroadcast achievement. This brings us to conclude by something of a prophecy: **community television is going to be the community worker of the next millenium!**

Regional Radio

Yossi Alfi

What is the Purpose of a Closed - Circuit Radio Station?

In the twenty five years of my involvement with the theater and the community, my colleagues and I have found that there is a two - way relationship between creativity and personal commitment.

We have found that community involvement and participation in the world of creativity and in the media drew members into the community center of activity, through total identification with what is currently happening in the community. The people who were involved in creative activities found a way to inter-personal communications, and immediately thereafter to the wider area of communication with institutions. Developing public involvement and responsibility has become, therefore, an integral part of our job.

Looking toward local community life has turned into a necessity. Let us not forget that in the past few years there has been extensive development in the field of community works. Community schools were established, the health system became communal, services and society altogether tended to further cultivate community ties.

Even business and economic systems have found the path to the community. Many of the large businesses throughout the world have become involved in community life. The feedback between business and the community enriched community life, and strengthened the involved economic groups. In Israel, too, large companies such as the electric company, among others, have become involved in community life.

The worldwide media has, in effect, reacted to the reality in which the sheer massiveness of the media, in general, has caused its alienation from the viewer, listener and reader. The administrators of these systems have chosen, therefore, the path of the local community.

Greater direct involvement with the local environment was created. The standing of the citizen in his/her immediate surroundings has become more pronounced, and channels of expression have been opened for the media consumer who is participating in the creative process of the media.

The Unique Israeli Connection

Such influence in these fields has reached the Israeli media, that has likewise developed the community approach, including inter-active communication. Local newspapers become servants of the local community. Trial use of local television is also being developed.

With the many thoughts which I have accumulated during my years of work with the arts, media and community, and after many years of involvement in developing various models in the areas of culture and society in Israel, I naturally turn to radio. During the fifteen years of my involvement in "Kol Israel" radio broadcasts, I attempted to develop an inter-personal approach in my programs. These programs are based on community theater principles; fortunately, I found that these principles apply in the field of radio, as well. The basic principle here is the involvement of the listener as a partner in the programs. In serious and relatively light programs, such as "Free Fridays" and in entertaining community programs such as "Vacationing", among others, I was impressed by the strong desire of listeners for immediate participation.

The radio, as an instrument of intimate communication, naturally becomes an appropriate instrument in developing local community connections. The radio is able to accompany the listener everywhere: at home, from the living room to the bedroom, to the bathroom, in the car, when strolling in the park, while enjoying the outdoors, in the workplace, etc. The spoken word and the audible tone are an integral and personal part in the life of the listener.

Theater and Radio Complement one Another

Radio is, therefore, an instrument which must be focused upon in communal activities, and our responsibility, the broadcasters and the programmers, to the listeners, becomes critically significant. Despite all the multi-faceted forms of media that have appeared in recent years, people still tend to say " they said on the radio that...". The concept "said on the radio" renders the spoken word deeply rooted in public consciousness, and therefore the social-communal involvement approach is more meaningful and valuable here than in any other field of communication.

The theater is the media that electrifies and activates the local drama, whereas the radio must be the instrument that soothes and softens the local drama, by means of discussions, debates, and problem solving. Problems that cannot be solved – can be mediated in order to find solutions. It does not mean that the radio will become the sole tool that answers these needs, but it is absolutely necessary to take into account its special qualities as an answer to the needs of the community, and as a buffer in local dramas by means of culture and communication.

The Objectives of Local Radio

The limited area reached by local radio turns into an advantage, because we naturally tend to inquire what is happening in our immediate surroundings. The individual searching for his/her niche will find the information close at hand. Immediate local news is usually not on par with "national drama", and therefore easier to digest. The unique direct approach to the individual via the local broadcasts turns into part of the system which compliments the listener and causes him/her to feel as an integral part of society/ identity group. The local patriotism becomes a fabric which can easily be penetrated.

One of the objectives of local radio is, therefore, to give the local community a sense of having a voice, and that its radiophonic voice is an integral part in formation of its social voice before the national public. In the Dan region, for example, the local radio station will work towards improving the image of urban society in the eyes of suburbia.

The immediate connection between the listeners and the local artists, famous people having cultural and public prestige, will be an additional factor in speeding the focus on topics which are relevant and close to the listener.

The local radio station will strengthen the connection between local residents and public figures and institutions. The dialogue between public institutions and the individual will improve. The individual receiving the services of the local radio will feel a part of the larger municipal scene. The object of the dialogue between the local citizens and public figures is to neutralize the threat, should it exist, of discussions with the "bigwigs". This matter is an additional tool toward encouraging citizen involvement in decisions.

Suggestions for Planning a Local Radio

I suggest that the Dan region radio operate outside the direct broadcast areas, as well. Contact persons must work with the community. In the process of operating the station, a listeners' board and involved councils should be established. The aim is to work from the station and to involve residents in the neighborhoods. The listeners' board will be an "open club" which will enable suggestions to be given directly and participation in planning radio programs. In addition to surveys, meetings with persons active in local society will also be a basis for program planning. The radio board, open to all listeners, will provide the station with information needed for further development.

The station will keep in constant touch with the community by several means such as mobile units and cellular phones. Alongside broadcasts from central locations, and centers of entertainment, culture, society, education, and public institutions, the station will broadcast shows and public meetings in which the local public will be given the opportunity to respond, and immediately be involved in the broadcast itself.

Emphasis will be placed on joint projects between community centers, educational centers, and local arts and entertainment centers. The station will work toward furthering local strengths and talents. Special courses for announcers, public speakers, technicians, and other radio employees will open. The intent is to develop a pool of local talent and incorporate it in the future activities of the station.

Public Involvement is not Philanthropy

The community approach is not philanthropic. It has been proven in the past that businesses involved in community life gained profits in direct proportion to their involvement. We, as a commercial station, seek to develop our marketing ability, knowing that the marketing strength of a radio station is linked by a two – way street with community involvement.

Part IV:

HAPPENINGS

*Hamburg Statement: Adult Education in Israel**

Meir Peretz

The key to the 21st century in the Middle East is peace, and peace can only be achieved through education.

Adult education in Israel was developed in answer to the pronounced social changes that occurred in the years following the establishment of the State:

1. extensive changes in the fields of economics and technology
2. democratization of information
3. improvement in the quality of life
4. economic prosperity that brought with it - in addition to success and welfare - widening social gaps and frequent changes in the work cycle
5. the peace process and its implications for the Israeli society
6. immigration
7. establishment of a society that is still undergoing the process of formation and is still seeking direction.

The goals of adult education in Israel are:

1. transmitting knowledge and information
2. teaching the Hebrew language and culture
3. providing professional training

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* *In the summer of 1997, the Fifth International Conference on Adult Education, sponsored by UNESCO, took place in Hamburg, Germany. Over 1,600 participants from more than 150 countries were at the conference. Israel was significantly represented; the head of the delegation was Dr. Meir Peretz, the Director of the Division of Adult Education at the Ministry of Education, Culture and Sport. The above statement was given by Dr. Peretz at the conference.*

4. supplying learning skills and tools for facilitating life in a multi-cultural society
5. developing learning methodologies for the adult population in Israel

Achieving these goals will enhance the quality of the adult's life and, further, by improving the overall level of education, will help to augment society's spiritual and economic well-being.

The activities of adult education in Israel relate to the special needs of the various sectors in the Israeli adult population and seek to answer their changing expectations and demands, as well as answering the needs of the individual seeking self fulfillment.

We perceive the basic needs of the Israeli society, which wants to preserve the cultural diversity of its people, as follows:

A. Balancing the multi-cultural social reality with its various social gaps, and, at the same time, coping with a continuous, massive immigration.
B. Narrowing the educational and cultural gaps within the various sectors of the Israeli adult population.
C. Raising public awareness to the need for lifelong education during leisure time.
D. Enhancing the quality of life of the individual, the family, and the community by imparting knowledge and developing skills in the field of family dynamics.

In the framework of adult education, the adult learner is given the opportunity to develop his/her skills and expand his/her knowledge in an environment which respects and strengthens his/her self esteem.

The adult educators work toward promoting professional progress in their field, and developing public awareness of the basic and primary right of its citizens to learn throughout their lives.

Since the inception of the peace process in Madrid, Spain, on October, 1991, Israeli society has been faced with situations in which the aspirations for peace have been put to the test. The peace process has changed the system under which we live by blurring boundaries and relationships: physical boundaries, personal boundaries, individual identification and its relation to the "other", relationships of individuals within society, and more. These changes have inundated the citizens with problems which were previously marginal, but which are currently polarizing the nation. These problems include widening gaps in the social, sectarian, and religious spheres.

Therefore, the task of the adult educator is compounded and complex: on the one hand, he must create a common base for the entire diverse nation and seek internal peace. Simultaneously, he endeavors to maintain the dialogue with our neighbors which is based on the desire to know the "other", to respect differences through mutual learning about culture, religion, and literature, and establish a common denominator, by means of education, that will enable us to live together in the Middle East.

I turn to you, the adult educators of the Middle East, to help us pave the way for our people, our countries, and our societies, by preparing the members of the Middle East for true peace based on tolerance, understanding and mutual learning, through respect for the beauty of diversity as a leading value in our region.

From Hamburg to Israel: What Must be Done, and What Can be Done, for Adult Education*

Dr. Eitan Israeli

Introduction

The name tag bearing the heading CONFINTEA 97, with my name below it surrounded by red and white, is unlike any name tag I have worn in the past. The stack of papers, pamphlets and books that have accumulated during the course of this conference is also different from those I've accumulated before. The close of the second millennium is two years away, and the Hamburg Conference brought a message of enormous optimism as to the place and role of adult education throughout the world. Until now, I have not attended a conference with this sort of formula: "Adult education is the *key* to the 21st century." Or, as some say, "Adult education *is* the 21st century."

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* *Following the Fifth International UNESCO Conference on Adult Education*

What is the origin of this slogan? How did it develop? Is this the state of adult education in Israel? Would it not be correct to say that the situation in this country is, at best, maintaining what has developed since statehood; or, less satisfactorily, insufficient for present needs? Do the two remaining years of this century contain a chance for a leap towards obtaining the "key" to the next century in Israel? And I will go so far as to add: what was presented at the UNESCO conference to justify this optimism? Are developments underway in other countries that are absent in Israel?

My aim in this paper is to describe gaps that have been identified between Israel and the rest of the world, with the aim of improving the situation in Israel.

Israel does not have accomplishments to present in an international forum, without feelings of inferiority. But what we have is not enough to move forward, where the word "forward" indicates filling in the gaps and catching up with the rest of the world.

I will try to show how the working program for the year 1997 of the Division for Adult Education of the Ministry of Education, Culture and Sport, has defined what needs to be done, and perhaps what can be done as we look towards the end of this century. A similar analysis would benefit other organizations and institutions of adult education in Israel.

The Right to Know: "A Network of Information Networks" in Adult Education

A

In the Beginning, after the great void, came information. The information was the distinction between darkness and light, between cosmic and individual chaos and order. This is the way the world was created according to Jewish tradition: God began to call things by name. Even the curse of information was created in Genesis: the things created were meant to be fruitful and multiply, and Man was assigned the job, as we understand it, of "organization". Order can be defined as knowing what belongs where, and how to contain things efficiently and with economy. An additional step is required, for which Man paid dearly: he ate of the fruit of the tree of knowledge and lost his immortality. The justification for this primal sin, as expressed by the snake, was: "God knows that on the day you eat of it, your eyes will be opened and you will become as God, knowing good and evil."

There is apparently no knowledge of good and evil without information.

It should be emphasized that information is not knowledge. The latter is the content, while the former is its organization. An "information network" is a way of organizing knowledge so that it can easily be defined, sorted, reexamined, and utilized. Knowledge is chaos; organized information is the knowledge of good and evil, and not in the moral sense.

B

A session at the UNESCO conference was devoted to the topic: "Advancement of the Global Community of Adult Education Through Information and Documentation: Development of the Network of Networks." This is the first time that a working group has been formed to deal with documentation services and information in the framework of these conferences. As it turns out, in spite of the explosion of knowledge and the development of new communication technologies, access to them is still only a dream to many people. In industrialized nations, funding for existing networks is being reduced; in developing nations there is little access to existing networks. Information centers are unable to supply the enormous demand, particularly for information of varied cultural foci.

The working group proposed forming a system which will provide both universal access and equal resources for information pooling. A three-stage strategy was proposed.

First, on the *local* level, support will be provided for documentation of historical and social memories of adult education, through documentation and information centers. Second, on the *national* level, interconnected data bases and information networks will be formed, to make equal access possible. Third, on the *international* level, documentation will be analyzed in various centers, and material on adult learning will be chosen for translation and international distribution.

A group was established of 15 representatives from all over the world. UNESCO is now being asked to supply financial and organizational assistance to form the "network of networks" for adult education, a world-wide super-network for documentation and information services.

One of the first steps in this process is the publication of an up to date world guide to information and documentation centers, which will represent the latest technologies and trends in information services for adult education. This guide will be made available to researchers, policy-makers, and a wide variety of consumers and suppliers, who are not aware of work done by others.

C

What can be found in Israel? There certainly are libraries, or small collections, where training is provided in adult education. Less is available in the field. The collections are not organized for information services, and there is no systematic documentation.

In the not-so-brief history of adult education in Israel, occasional efforts to create an information and documentation center have been unsuccessful.

What can such centers contain in Israel? What unique material can serve as a "light unto the nations?" At the same time, is material which is not unique still important enough to be made available to all users?

Following are a few examples of topics that are unique to Israel. First, Jewish, Islamic and Christian tradition in adult education. Second, the wealth of activities with immigrants arriving from all over the world, and the subsequent use of adult education to build the nation and state. Third, providing an appropriate educational base for deprived strata of society, including activity via the military, police and prison systems. An information and documentation center is called for in each of these frameworks, where it will serve not only Israel but the international community as well.

The 1997 working program of the Division of Adult Education of the Ministry of Education, Culture and Sport includes no reference to the area of information and documentation. In one place, there is mention of "organization of a library in the area of adult education, based on material received by the Division from overseas (p. 17)." This is not sufficient. In my opinion, this Division should be the headquarters of the information and documentation center in Israel, that same network that will join the international networks of networks.

The Right and Obligation to Investigate: An Unfilled Space

A

In recent years, since the establishment of the European Community, we have seen the development of a unique European research network in adult education, in the framework of research and training program called SOCRATES.

The SOCRATES program deals with all aspects of adult education: general, cultural, and social. The program is designed to develop transnational cooperation in Europe, and to create a network for exchange of experience and information among adult education organizations. The goal is wide distribution of knowledge on cultures and traditions, and increased understanding of the political, economic, social, cultural and historical aspects of a unified Europe.

The SOCRATES program calls not only for research, but for action as well. Adult education creates a powerful non-formal educational sector. This sector is complex and flexible in its activities, invites access to all adults, and is deserving of serious treatment. This is the sector closest to civic society, within which it promises lifelong learning.

The SOCRATES program took shape on the fertile ground of renewed discussion and evaluation of the place of learning and education in European society. Between 1994 and 1996, four conferences were held, and they resulted in statements, the last of which presented guidelines for continuous lifelong education within the framework of a learning society. Three influences stood at the foundation of this outlook on education and training. The first is the influence of the information society; the second is the international influence, and the third is the influence of rapid progress in the field of information and technology. In order to adjust to these new conditions, society needs both a broad base of knowledge, and development of the professional and economic potentials of each individual.

A broad base of knowledge is vital for coping with information from many sources, and it is also a prerequisite for active citizenship and economic know-how in a constantly changing system.

This clearly brings us to the learning that is required during the life of an individual. Adult education is a vital tool for self-fulfillment on the one hand, and for attaining optimal levels of social and political involvement, on the other hand. It is society's central barrier against the loss of groups and individuals who fall outside the mainstream. In professional areas, it is not enough just to strengthen skills and provide training. There is a need for general education, which imparts abilities and skills enabling the individual to cope with information and the global economy.

In order to satisfy the need for lifelong learning, new opportunities must be created, and existing ones expanded. One new option is to combine the flexibility and accessibility of non formal adult education with the prestige and quality of formal education. The individual should be able to move freely among the institutions and organizations providing formal and non formal education. This mobility between educational environments will encourage learning among people who were previously locked into traditional frameworks.

Yet another new option is the encouragement of mid-life career changes, in which professional training in areas which are in great demand will be made available to mature people.

B

What is happening in Israel, both in research and in projects for developing the field of adult education?

Research can be conducted on the researcher's desk, and remain unknown. In order for research to be known, it must be published. There are two ways to publish and disseminate research: in journals or books, or through scientific conferences and meetings. Projects can be published as research and can also be applied in the field with its practical aspects.

Research in adult education in Israel is almost unknown. It does not appear in professional meetings – either in Israel or overseas – and is rarely published in the professional literature. What areas of research are still published? To my regret, there is no objective answer available for this question. According to my own impressions, the work that is published deals with literacy, principally Hebrew language instruction, and learning of the language by uneducated or immigrant populations.

It must be emphasized that articles/papers published in the field of adult education, do not necessarily represent actual research. Most published material with which I am familiar is not the product of research. The accepted definition of research is a collection of data based on defined hypotheses, and analysis of those data by standard methodologies. The known articles to me, published on adult education in Israel, reflect personal experience and examination of written material. They do not utilize the scientific methods, even in the case of historical material or analytical descriptions.

In the case of projects, the situation is considerably better. I will demonstrate this using the 1997 working program of the Division for Adult Education. This program does not include research. It contains elements of feedback and evaluation that could be considered research, but are not. It includes "making the international community aware of what is being done in Israel", which is not research, either. On the other hand, the working program is rich in projects, conducted by the various units of the Division. In actuality, the working program is projects. One may ask if it is possible and desirable to involve international teams in these projects, in order to make use of their knowledge and experience for the enrichment of interested parties outside of Israel?

A positive answer to this question is an invitation for joint projects. And what about joint research? At this stage, we need an outline of research topics suitable for cooperation between Israel and other countries. I will take the easy route, and present examples of research topics and projects that have been approved for the SOCRATES program, and which appear suitable to me for use in Israel.

The examples are taken from the 1996 research booklet; suggestions for application in Israel are my own.

- *APEL: Assessment of Prior Experiential Learning*. This research, conducted in France in cooperation with other European countries, is of importance to Israel. Its importance lies not only in the fact that it permits adults, who lack diplomas and other documents, access to higher education. Its central importance, in my eyes, is in the construction of a "tool", or "tools" that can evaluate the quality and quantity of the adult's pervious education, not just in a formal sense (courses and credits), but in terms of self-assessment of the individual himself. There is much to be learned from Europe, and we in Israel should give our special attention to populations of immigrants, army veterans, women, the disabled.

- *Learning to Live in a Multicultural Society.* This German research examines what has been done until now in this field, and emphasized successes from which we can learn. This genre of research does not deal with failure, but is interested rather in determining what leads to success, why, and how it can be imposed upon other frameworks. We in Israel have much to offer.
- *Enhancing Education for Disabled Adults through Expressive Arts.* This project is conducted by the Lancashire Educational Authority in England. It deals principally with developing artistic channels of expression for the disabled. This heterogeneous population in Israel has yet to receive access to materials and methods that have been developed elsewhere.
- *ERDI (European Research and Development Institutes in Adult Education): Adult Education Networking.* This European network, based in Holland, studies the formulation of adult education policy in European countries with reference to, and in the framework of, general educational developments. Topics include integration of adult education with professional training, and the development of long-distance learning. There is a trend towards making the research material available through the Internet. There is much interest in Israel in topics such as the relationship between general educational policy and developments in adult education. In the course of 50 years of statehood, educational policy has undergone many transformations, and it is still not entirely clear what can be learned and implemented from this research.
- *CLAIM-ED: Motivating European Adults for Education.* This research is being carried out by the Department of Basic Education of the

University of Lisbon, Portugal. Its goal is to develop strategies for attracting adults to education, particularly adults who would not otherwise tend to seek out learning frameworks. The research reviews various methods, and analyzes supportive and inhibitory factors. Is it not important that we should participate in this research? It will enable us to evaluate what we have done, and learn what else can be done.

It should be noted that it is not possible for us to join in the above research projects, as they are approaching their final stages. If there is an interest in cooperative research through the SOCRATES program, topics approved for 1998 should be examined. It is even more important, and more practical, to prepare proposals for 1999, which will be the final year of the program.

C

I have here an example that caught my eye during the Hamburg Conference. This research was carried out in four countries in Asia and the South Pacific, by the regional UNESCO branch. It dealt with the effects of adult education on central issues in the life of the state and nation. These issues are education, equality of the sexes and empowerment of women, economy, health and hygiene, and personal and social development. The participating countries were India, Nepal, the Philippines and Thailand.

The stated goals of the project were to study the qualitative and quantitative effects of existing adult education programs – on educational activities, on behavioral and social matters, on development skills and economic advancement, and participation of individuals and the media, on health and hygiene, self-confidence and self-esteem, on equality and empowerment of women, and on awareness of national and global issues such as environmentalism and freedom from religious oppression.

Adult education programs were reviewed in each country, and a comprehensive information base was created. For example, out of 885 million uneducated adults in the world in 1995, 625 million (71%) were residents of the research area. Most were women. Most leadership positions were held by men. The research itself was carried out in selected communities in each country, and four parameters were evaluated and compared among the countries.

What major conclusions were reached?

In the area of education: adult education reinforces and encourages education for children, reduces attrition from schools, creates a positive attitude towards education, and increases both school registration and academic achievement.

I*n the area of health and hygiene*: education of adults results in a rise in the age at marriage, and an increase in the intervals between births. It encourages family planning, reduces infant mortality and promotes a higher level of hygiene in the home.

In the area of economics: adult education increases earning power, serves a central role in professional training, reinforces self-image, and creates awareness of environmentalism.

This pioneering research, with all the criticism and praise it drew, deserves to be conducted in Israel as well, if not by the government or institutional entities, then with the assistance of European UNESCO, of which Israel is a member.

D

Research and projects in adult education are not the exclusive province of the government. In Israel, as in the rest of the world, there is a system of non-government organizations (NGOs) which includes institutions and organizations from the private/commercial sector, the non-governmental establishment, and the voluntary and non-profit sectors.

What is the state of research in this sector?

Here, as well, there is a lack of knowledge, and the general profile is similar to that of the governmental system, since it is more capable of obtaining funding than are government agencies, and since the desire to investigate encompasses the need to evaluate and improve, here and now.

The question of why there is a lack of research in the field of adult education is asked not only in Israel, but also in other countries, and particularly in Europe. There are few researchers, little funding, and research attracts small rewards (financial and social).

Is this answer sufficient for us in Israel?

In Europe, as in the United States, Canada and Australia, there are non-governmental organizations which conduct research on adult education. These organizations participated at a conference held in England in early July, 1997. Participating organizations were:

- The Standing Conference on University Teaching and Research in the Education of Adults (SUCTREA – England).
- The Adult Education Research Conference (USA).
- The Australian Association of Adult and Community Education – Research Network.
- The Canadian Association for the Study of Adult Education.
- The European Society for Research on the Education of Adults (ESREA – The Netherlands).

The conference was attended by approximately 250 researchers, only one of whom, myself, was from Israel. Hundreds of papers were distributed, including traditional and innovative research methodologies. Trends were not only in the traditional direction of empirical/quantitative research, but in other directions as well. In fact, research is being carried out in all areas, and with a wide range of methods: quantitative, historical, anthropological and ethnographic, phenomenological, in-depth research through personal accounts, and others.

There is a place for every investigator, and every method. There are hard data, soft data, and data in between the two. The conclusion: the world of adult education is open to personal investigative approaches, and what, after all, is research if not an attempt to understand an interesting subject with the aid of one or another scientific method?

What is of interest to European adult education researches, in the research networks included this year in ESREA, the European Society for Research on Education for Adults? The following topics are included in the network: a) Biographical and life history research; b) Higher education opportunities for adults; c) Historical trans-cultural influences; d) Active democratic citizenship; e) Adult education and the job market; f) Immigration, ethnicity and race; g) Elderly learners; h) Professional training courses; I) Basic education and instruction; and j) Gender in adult education. Are there any adult education instructors in Israel who wish to join these networks? The research vacuum remains unfilled in this country.

Books and More Books in Adult Education: an Unquenched Thirst

A

The 1997 working program for the Division of Adult Education cites four types of publications with which the Division is involved: a periodical, "Gadish", which is published annually; a periodical in English; the weekly newspaper "Sha'ar LaMatchil" in easy Hebrew; and a monthly information bulletin. Other publications produced by the Division until now focus on the following: instruction and reading materials for immigrants' Hebrew classes; a series on Jewish holidays; reading and learning material for the Tehilla (less educated) program; dictionaries, anthologies and supplementary material; writings on Ethiopian Jewry; and material on health and the family. The list is impressive in its breadth and variety, and it constitutes an investigation of adult education since the founding of the state. Some of this material was exhibited at the Hamburg Conference, as were a number of well-received video films.

The same exhibit included pamphlets and explanatory material on various agencies in Israel. Also displayed were reports on present accomplishments and future plans. A visit to adjacent booths revealed a similar picture: reports and descriptions of successful projects. Whatever was not displayed at each country's booth turned up at the publishers' stands, mostly in English but also in German and Spanish. There are publishing houses throughout the world who slowly but steadily print material for adult education. The commercial publishers include Zed Books in Routledge, England; Thompson Education Publishing in Canada; and Jossey Bass in the United States. There are also various organizations that consistently publish books in the field, among them, NIACE (The National Institute for Adult Education) in England, which is supported by both the British government and the local educational authorities.

What are these books about? Here are the titles of a few: "Global Perspectives on Adult Education and Training." "Globalization, Adult Education, and Training." "Knowledge, Empowerment, and Social Transformation." "Adult Education at the Crossroads." "Popular Education in Latin America." "Key Concepts in Training and Adult Education." "New Types of Lifelong Learning: A Comparative Study of Six Countries." "The Rise of the Learning Societies: Who participates in Adult Learning?" "Learning for Life: Canada." This is not to mention periodical publications.

B

And now, back to Israel. In my opinion, there is a lack of books on the above topics. These books have set the tone for discussion of adult education, and have created an infrastructure of knowledge which directs activities and research. The statement made at the Hamburg Conference, that adult education must be involved in all the world's social issues, is not an empty phrase. If adult education is the key to the 21st century, then it must provide tools for understanding the world, assist in making necessary changes and designing a just society, and enable every individual to be an equal citizen. This may be easy to say, but certainly difficult to implement. Action must be wisely carried out, based on knowledge and the search for further knowledge. Books are the only tool, even in our communication-based world of plenty, that are constructed so that they contain carefully stated ideas and can direct actions. This is not true of all books, which is all the more reason to require that it be true of books in our fields.

What books are published in our country, that deal with topics of world importance?

I should immediately add that fine literature contains much to learn from and to guide our actions, and that books written in other disciplines can be relevant to matters that concern us. But when shall we care for our own home? Isn't it possible to interest commercial publishers in Israel in our projects? Can it be that no organizations or agencies have an interest in this material?

A Conclusion and a Beginning

Allow me to go back to the beginning. The UNESCO Conference in Hamburg gives us no rest here in Israel. There is in Jewish (and Moslem and Christian) traditions a wealth of perceptions and ways of working with learning adults, throughout their lives. The State of Israel has achieved much in this field, and has gained international recognition for its accomplishments. Some subjects, mentioned in this paper, suffer from impoverishment.

What do we *need* to do? We need to write and investigate, to create a network and join other networks in the world at large. There are many good examples of this, and professionals to whom we can turn.

What *can* we do? Not a thing, if adult education in Israel continues to be seen as marginal in the eyes of policy-makers. Very little, if existing agencies fail to direct funds to this goal. A lot, if a strong leadership arises among those working in the field, with the help of students and participants.

The situation is clearer and clearer, the directions are evident, at least in part. The accomplishments of pioneers in pre-statehood and during the last 50 years call out to us to also attempt and invest in order to fill the gaps in our field.

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"Learning to Live Together" Middle East Educators' Meetings

Magi Koren

This is the third year in succession that seminars entitled "Learning Together - The Contribution of Educators to the Peace Process" were held for educators from the Middle East. These seminars, stretching over a two - week period, took place in Elsinore, Denmark, during the summers of 1995, 1996, and 1997. The seminars, under the auspices of the government of Denmark, and the International Peoples' College of Denmark (I.P.C.), are aimed at advancing social and economic processes in the world by means of developing communications and inter - cultural cooperation. The participants were representatives from Israel, Egypt, Jordan, The Palestinian Authority, Morocco, Tunisia, Kuwait, and Denmark.

It is not my intent to dwell on and describe all that occurred at each and every seminar, since the essence of each seminar was composed of many facets: the individual characters of its participants, its successes, frustrations, disappointments that were felt by some of the participants, along with the creation of deep bonds of friendship – almost to the point of tears at the close of the intense two week period.

I do intend to focus on the development and continuous learning that took place from the first seminar in 1995, at which time the Israeli delegation left for the unknown, to numerous difficulties and countless surprises. Its experiences and comments proved to be crucial for the delegation of 1996, in continuing the process and advancement toward the concept of establishing a continuous seminar in the Middle East , and for presenting an idea for a long term (4 year) project, 1997 - 2001.

Summer Seminars - Constant Development

The goals of the summer seminars were:

1. To emphasize the advantages of educational and cultural cooperation on different levels in Middle Eastern society.
2. To bring together educators from the Middle East in a neutral setting so that they may experience life under the same roof and on equal terms.
3. To enable and facilitate an open dialogue among people of different opinions to foster education for peace and cooperation in the area.
4. To aid educators from the Middle East in acquiring tools and skills with which they will be equipped, in turn, to introduce the subject in their respective areas, and promote mutual understanding.
5. To suggest strategies for initiating educational and cultural contacts between Israelis and Palestinians.

The goals from seminar to seminar were refined, especially the changing expectations regarding results, as well as the structure of the seminars. If in the seminar of 1995, the program was based on the participants themselves and not material prepared specifically for the seminar, then in 1996, the program was primarily based on lectures and workshops that the participants prepared in advance. The topics included: peace and democracy, education towards multi – cultural communication, learning the history of the 'other', adult education, and so forth.

In the 1997 seminar, professionals coordinators were incorporated into the program of the first two days. They assisted in acquainting the participants with one another, in building bridges and in creating an atmosphere of trust both in the plenary sessions and in small groups.

The combination of topics that were recommended in previous seminars – religion, communication, socio/economic aspects in education, workshops on shared values, multi cultures in the Middle East, together with a study of languages – these ideas were presented in detail at the seminar in the winter of 1997, laying the groundwork for the successful structure and organization of the 1997 summer seminar. The structure remained identical in all three seminars and was based on discussions at the plenary sessions, followed by workshops. There were cultural evenings organized by the participants, a Middle Eastern bazaar open to local residents, educational tours, and more.

Warm, close relationships were developed due to the intensity of the program and the many hours spent in establishing informal contacts.

Despite the uniqueness of each seminar, it is possible to point to a few common factors which contributed to their overall success:

1. *The location of the seminar*: The nature of the studies at the I.P.C. is based on the philosophy of the well known Danish adult educator, Nicolai Gruntvig. The college serves as an ideal hothouse for hosting multi - cultural meetings. Its neutral character and location, amid sprawling, spacious lawns, trees, flowers and a man – made lake, all impart a sense of ease and relaxation.
2. *The human element of the delegations*: There was a marked improvement from seminar to seminar as increasing numbers of participants were educators who arrived with a willingness to listen and get to know the 'other'.

3. *The special personality of Mr. Garba Diallo*: As the coordinator of the seminar from its inception, he relentlessly pursued his vision with unflagging enthusiasm, thereby pulling the others along with him.

Background of the Follow - Up Seminar

Due to the positive experiences of the first meetings and the initiative of the participants in the 1996 summer seminar, an active group was organized to help Mr. Diallo in submitting a proposal for a long - term project (1997 - 2001) to the Foreign Ministry of Denmark. In Israel, both the Foreign and Education Ministries supported the idea.

This proposal was based on three objectives:

1. To enable the long – term planning of the seminar and its goals.
2. To enable wider seminar participation both in terms of countries and relevant people.
3. To enable both the participants and organizers to expand their experience and foster mutual understanding and education for peace by constant follow – up and evaluation.

The proposed framework for achieving these objectives over four years included:

- A two – week meeting to take place each summer at I. P. C., involving approximately 40 educators from The Middle East.
- A three day follow – up seminar in the Middle East, at the beginning of January, to include previous seminar participants, and thus comprise a constantly expanding core group.
- The publication of a text that will include information developed during the seminars and be distributed among many educational institutions in the Middle East. Such texts will be revised annually.

Aqabba, Jordan - January, 1997

On the basis of this seemingly far – fetched idea, born in Elsinore, Denmark, in 1996, a seminar took place in Aqabba, Jordan, in January, 1997. The participants, representatives from previous (1995 - 1996) seminars, were from Jordan, Egypt, Tunisia, Israel, and the Palestinian Authority.

The goals of the follow – up seminar were as follows:

1. To evaluate the contributions of past seminars by representatives of participants from the past two years, together with new members.
2. To plan the summer, 1997, seminar in Denmark.
3. To promote a meeting of seminar participants, in the Middle East, following the two – week process which they will have experienced in Denmark.
4. To establish a nucleus of the summer seminar graduates that will constantly expand and work cooperatively in the Middle East.

During three concentrated and intensive days, the participants discussed their personal experiences in previous seminars in Denmark, emphasizing the importance of these seminars and the need to educate on the subject of peace in our area. National and multi – national workshops were suggested in planning the summer, 1997, seminar.

The suggestions of the Israeli delegation concentrated on three main areas:

1. *Choosing participants* – It was suggested to continue selecting participants from the educational field only. The participants would be required to adequately prepare themselves on time and pass a basic, thorough briefing that would enable them to cope with an intense process.
2. *The seminar program* – From the participants' previous experience, the need emerged for joint learning of sources, Jewish and Islam. There also arose a need to analyze the social, economic, cultural and historical aspects of the Middle East conflict from various points of

view. It was suggested that these lectures be given by professionals who would serve as the mediators for discussions in the workshops. The participants should present their professional backgrounds so that mutual learning might occur. Daily language instruction would be beneficial; the first two days should be dedicated to meeting one another, with the aid of a professional, in order to ease the meeting process. Implementation of the above steps would hopefully lead to a meaningful dialogue.

3. *Follow – up*: The idea was suggested to give each participant a project which he/she would then take back to his country to develop and execute, while keeping in touch with Mr. Diallo. At subsequent seminars, the participants would report on these projects.

The seminar ended with an exciting evening in the Bedouin tent of the hotel. An Ulpan teacher hosted the evening and taught Hebrew songs transliterated into Arabic, and vice-versa. Together, all the participants sang the "Song of Peace" in Hebrew and Arabic, and the song "The world is a narrow bridge, but the important thing is not to be afraid." Among the singers were a war widow, a mother who had lost a son in one of the wars in the region, a freed prisoner, an Arab who teaches in Jewish schools, a refugee living in a refugee camp, and a new immigrant to Israel. All sang together, while simultaneously thinking identical thoughts.

Having the seminar in the region is most critical not only in continuing the relationships that were developed in Denmark, but more importantly, because people of different nations meeting in a host country reinforce the idea that here, in this region, changes must occur. In addition, the local seminar would enable more adult educators to participate and contribute.

The dialogue that developed during the four day seminar was most significant. The contributing factors to its success were the faith and trust that were instilled among the participants of the 1995 and 1996 seminars and the desire for continued cooperation in the field of education.

Educating for Peace - the Role of Adult Education

What began as a concept and a first attempt in the 1994 Elsinor, Denmark seminar, after the historical accord between Israel and the Palestinian Authority, grew, sprouted wings and flourished as an institutionalized four year program.

After experiencing the four seminars, all the participants stressed the importance of the personal meetings and the dialogue which resulted from a sense of approaching peace. There is no substitute for personal closeness as an essential basis to reach formal agreements. Being in a neutral place enable better perception of our next – door neighbor and, subsequently, a meeting at home with productive results.

There is no arguing the fact that the burning issue within Israeli society today is respecting what is 'different', and our relationship to the 'other'. This problem has reached extreme proportions and caused divisions within Israeli society. The 'other' is not only the Palestinian, but anyone who holds different opinions and has an alternative life style. Clearly, we must educate all levels, from preschoolers through adults, in order to optimize the achievement of the goals across the entire educational system. More than ever, in light of vast difficulties in the political situation in the area, the role of education must be to stress the importance and necessity of the educator as the leader and pursuer of peaceful coexistence in society. We must educate toward values that have thus far turned into mere slogans which have lost their true meaning. These values must serve as the code for our behavior. In a modern democratic society seeking the welfare, freedom and equality of its citizens, we can strengthen the human and moral solidarity among all people in society. This friendship and solidarity will be expressed by sensitivity and responsibility along with tolerance as the central value. One of the ways in which to achieve the desired goal of tolerance is to engage in the study of multi – cultures.

The State of Israel has been blessed with various cultures: secular Judaism, religious Judaism, Islam, Christianity, various sects such as the Bedouin, and so forth. We must find a way of relating to this multi – faceted society as a resource and asset. Realization of this view will lead to constant and perpetual growth.

As adult educators, our role is significant in promoting the peace process. Choosing the way of education to promote peace is the way to circumvent political developments. This is a long and arduous process but it eventually leads to peace in which each side accepts the other as a partner in honest dialogue.

We must simultaneously prepare both societies to recognize the 'other' through finding the common denominators which are plentiful between Islam and Judaism, especially our positions in terms of the role of mankind and nature as expressed in religion, language, literature, culture and history, that lead to love and acceptance of our fellow man.

We must ensure the proper atmosphere that will enable amicable meetings and dialogue through tolerance and mutual respect and understanding of different values as an essential contribution to our existence in peace among ourselves and with our neighbors.

Part V:

PUBLICATIONS OF THE ADULT EDUCATION DIVISION

Publications: The Cream of the Crop (3)

Yehudit Orensztajn

As we have done in the previous issues, we are bringing you an update about the last publications of the Division of Adult Education. The following is a summary of our most recent works.

We went on publishing our annual work program (1997 and 1998).

Our two general publications on the subject of Adult Education (*Gadish*, in Hebrew, and *Adult Education in Israel*, in English) appeared in 1997: the first in its issue #3-4, and the second, in its 2nd issue.

The following lines will show to our readers a panorama of the activities of the different units in the field of publications:

The Department of Hebrew Language

This Department is proud to present the new textbook for teaching Hebrew in the Ulpanim, according to the curriculum which has been approved and put to use some years ago. As I previously reported, a great deal of thought and effort went into the writing and editing of this book; the same can be said about its production. With more than 800 pages in two volumes, a great deal of attention was given to its visual presentation – it can be said that "Hebrew from a Good Home" is a masterpiece. Its name was given because of its contents: the texts (most of them original texts written by the staff of the Department) tell the story of eight families living in a residential building in an Israeli town. It will certainly be a pleasure to study Hebrew with this book.

Another book (still in its experimental version) has been published, using the experience gained with the former: "Golden Hebrew". It is adapted to the curriculum for senior immigrant classes.

Yad Va'Ed (Monument and Testimony), which brings to Ulpan students documents about the Holocaust, has been published. This is a serious book about the greatest tragedy that occurred to the Jewish people.

"Hebrew for the Work Shift" is the new book for immigrant nurses, with medical terminology and language exercises; it was written according to the successful formula of "Intensive Care Hebrew", the book written for immigrant doctors.

Publication of the New "Hed Ha'Ulpan" has begun; four issues appeared in 1996/97, and we intend to publish three more in the school-year of 1997/98.

The Department for Basic Adult Education

An unique book was published recently: "They Were the First Ones", about women who were pioneers in various fields of life in Israel. Since most "Tehila" (Basic Education for Adults Program) students are themselves women, the book is aimed at promoting a reevaluation of women's accomplishments. There are stories about the first doctor, the first choreographer, the first pilot – and even the first spy!

Following the series on the human body, another booklet – " The Blood and the Heart" – was published.

A very special publication about art and literature – "Moments of Creation" – with famous pictures and the biography of the artists, has been published in an experimental edition.

The Department of Parents, Family and Community

A very serious book – "Family and Knowledge" – was published and has been very well accepted by parents and family guides. It contains many articles about this new field of studies: the family and its functions in modern life.

The periodical *Minhah LaManheh* – A Moment of Rest for the Guide – continues to appear regularly, bringing articles and useful information to its professional public.

The Department of Popular Universities

Faithful to its traditions, the Department continues to publish its annual booklet. Number 8 has appeared recently. It contains both theoretical articles and field information.

Contributing Authors

Alfi, Yossi – Writer, producer and host of radio programs; Director – Center for the Study of Folk Stories.

Cohen, Rina – B.A. in Social Work, Psychology and Sociology, Hebrew University of Jerusalem; Head of the Department for Parents, Family and Community, Adult Education Division.

Grabelski, Ora – Doctor of Education, Hebrew University; researcher in the field of literacy and basic education; lectures and serves as Head of Adult Education at David Yellin Teachers' College.

Harpaz, Yardena – Doctor of Educational Administration, University of Minnesota; Director of Community Schools, Israel Association of Community Centers, Ltd.

Havassi, Hank – Doctor of Social Work, Brandeis; Director of The Ella Institute,Tivon, Israel.

Israeli, Eitan – Doctor of Adult Education, Columbia University, New York; senior lecturer at the Faculty of Agriculture of the Hebrew University.

Jarvis, Peter – Professor of Education, University of Surrey, England.

Kirmayer, Paul – Doctor of Pedagogy, specializing in Adult Education. Coordinator of the Popular Universities Department in the Adult Education Division.

Koren, Magi – M.A. in Adult Education, N.L.U., Chicago; assistant to the Director of the Adult Education Division; coordinator of the Division's Communications Project.

Mervis, Jonathan – Doctor of Adult Education, University of Surrey, England; Director of the Florence Melton School for Adult Education and lecturer in the Education Department of the Hebrew University, Jerusalem.

Michaelson, Serena – M.A. in Anthropology, City University of New York; coordinator of Foreign Relations in the Division of Adult Education.

Orensztajn, Yehudit – M.A. in Education, Hebrew University; in charge of publications in the Division of Adult Education.

Peretz, Meir – Doctor of Sociology, Sorbonne, Paris; Director, Adult Education Division in the Ministry of Education, Culture and Sport.

Shuster, Yaffa – Doctoral student at the School of Education of the Hebrew University

Spector, Graciella – Doctor of Education, Hebrew University; lecturer in the Department of Education at the Hebrew University; Project Coordinator of "Bridging the Old and the New", in the Division of Adult Education.

Tokatli, Rachel – Doctor of Sociology; lecturer at the David Yellin Teachers' College.

York, Alan – Doctor of Sociology, Bar Ilan University; Chairperson of Continuing Education and senior lecturer at the School of Social Work, Bar Ilan University.

Zahavi, Zeev – Director – Division of Community Communications, Israel Association of Community Centers, Ltd.

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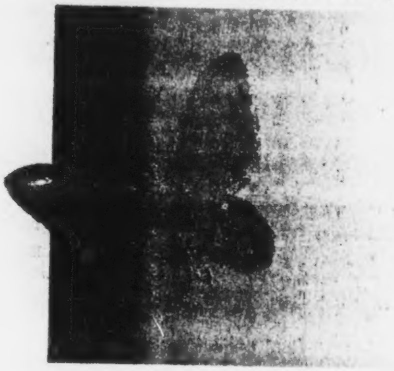

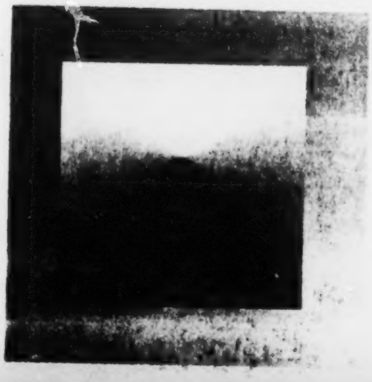

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